The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 25.—WHOLE NUMBER 1117.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, . . . At 9 A. M. and 3 P. M
St. LUKE'S CHURCH, 8 " 5 "
" CHURCH OF THE ANNUNCIATION, (suspended)
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 ",
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for August.

15 Tenth Sunday after Trinity.
22 Eleventh Sunday after Trinity.
24 St. Bartholomew.
29 Twelfth Sunday after Trinity.

SEPTEMBER.

5 Thirteenth Sunday after Trinity.
12 Fourteenth Sunday after Trinity.
15, 17, 18 } Ember Days.
19 Fifteenth Sunday after Trinity.
21 St. Matthew.
26 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

Poetry.

☞ For the Churchman.

Spirit of the Temple and the Cross.

No. 13.

THE FRIENDSHIP OF JESUS.

The place was Bethany; and Jesus oft
Thither repair'd for saintly intercourse
With Lazarus and his sisters. Words of wisdom,
Higher than ever fell from lips of sage,
(For it was wisdom crown'd by Deity)
Whose theme unbounded found its fount in God;
And words of love, stronger than evershrin'd
The human soul, hung on the Saviour's lips;
Such love, it seem'd to take a body as
It fell in speech; and truthful image gave
Of love that willingly gave life for all!
But kindlier far the charm of Jesus' voice,
Than the deep treasures of the love or wisdom
It cloth'd; for, as the list'ners sate intent,
It seem'd like sainted dream of angel-strains,
Binding their music-links from world to world,
Till the great universe one hymn of praise
Sent to the burning throne; so soft it fell,
Like sound that sinks to sleep upon the breast
Of silence!
Like an angel-visitant,
Such as of old with highest 'hest from God
Frequented Eden; so the Saviour came.
He blest them, and they felt that God was with them;
He warn'd, and they lost their fear in love;
Condemn'd, and faith took instant place of sin;
Promis'd; to faith the future was as present!
But chief of all the Saviour's theme was—love;
That love which found its centre bright in God,
And radiating there thro' myriad worlds,
And sunbright hosts, united all in love!
Then would *He* tell them of a Saviour's love,
The consummation great of all that ever
Together bound the hierarchy, or
Burn'd in the breasts of seraphs to their God.
Oh! when He told them of His love, His lips,
Like those of prophet that the angel touch'd
With loving fire, glow'd with rapt extacy;
As tho' God's love from all eternity
Came on the wings of harmony to earth
And made its home with Jesus. Then the words
That bound the mighty secret of His love
Undying, rather of His love that found
No end, save death, fell not like human speech,
But like that angel-utterance that binds
In one the bright worlds thro' the midnight-vault!
Of themes like these He spake; and, while they listen'd,
Heart—soul—ear—eye seem'd wrapt in holy dream;
The very air seem'd steep'd in holy sounds
That floated down from heaven; earth herself
Seem'd tremble at the presence of her God,
And shrank beneath the foot whose tread was—heaven;
Mortality to cast aside her mould'ring weeds,
Rejoicing in the new-born hope that faith
Saw in bright worlds afar; oh! extacy
Beyond the ken of human words they felt,
As heaven, thro' Jesus' lips, unroll'd to them
Its star-bright glories; like the apostles twain
When, journeying to Emmaus, Jesus walk'd
Fast by their side, divulging mysteries
Unseen by eye, unheard till then by ear,
Until their o'er-fraught nature burn'd like fire;
So Lazarus and his sisters hung intent;
Under His words the heart unloving soon
Conn'd love's celestial lesson, Earth soon lost
Her sorrows in that starry land that faith
Mapp'd in the heavens eternal, and they were,
What the dear Saviour came to make mankind—
His FRIENDS!

HIBERNICUS.

(To be continued.)

Selected Matter

EXTRACT from a Sermon delivered in St. Matthew's church, Jersey City, on the Sunday after the funeral of the Rev. Edmund D. Barry, D. D, Rector. By J. J. Bowden, Assistant Minister.

I am conscious that I speak to-day to many who knew the deceased in earlier years, and have therefore had better opportunities of estimating his character and appreciating his many noble qualities. I will therefore confine myself to the time, during which I have been brought into close and intimate relation with him, and will endeavor to convey to the minds of others my own impression of the more striking points of his character. But first, brethren, permit me a few words as to his life, from its beginning to its end—and a few more as to its close. You have heard a sketch of his career from an abler hand and a more eloquent tongue.* You must agree with me, that like a statue from the hand of some great master, his life, from childhood to old age, was complete in all its parts; symmetrical in all its proportions. How gratefully should we uplift our voices in solemn thanksgiving to the Great Sculptor, who has thus again proved His power to change the rough and unhewn stone of the natural man into a living form of sanctified loveliness, not unworthy to stand forever in the holy city of our God! He, who for so many years, faithfully filled the office of Rector of this church, was, as you have heard, a reverent and filial child—a modest yet self-relying young man—a most kind and considerate husband—a most loving and gentle father—a faithful and most successful teacher. He was firm in his friendship, and strong in his affections; the frost of age could not chill the perennial springs of his heart. He was, as you know, most forgiving and forgetful of unkindness and injuries. Decided in his own theological views; a true son of the Church wherein he ministered; he was most tolerant to others, and no man ever heard from his lips an uncharitable judgment or a harsh condemnation.

* The Right Reverend Bishop Doane, who delivered the address at his funeral.

But more than all this, he had long ago attained to a repentance never to be repented of, a faith strong unto death, and a sanctification that radiated around him the beautiful light of holiness. He loved the Lord Jesus in sincerity as his Master, Redeemer, his best, everlasting friend. Nor could he ever read the record of that mysterious love wherewith Christ loved us; that unimaginable agony whereby he bought our souls without deep emotion, and an utterance broken by tears. But why should I spend the time to tell you that he died in perfect peace? Could a life of faith and love, and steadfast exertion, be ended by aught else than a death of joyous and unclouded assurance? Are not the promises of God most certain; are not his everlasting arms wreathed beneath every such servant to support him in his last hour?

His was a long dying—six months of slow decay; and like one who felt that the angel sent to summon him might come at any moment, he was ever moving upwards to meet the celestial messenger; drawing nearer of his own accord to that hour when he should go to be "forever with the Lord."

He became, day by day, even more gentle, more affectionate, more grateful for even the least attention or courtesy from those who were bound by every tie to minister to his wants.

It was a touching sight to witness the gracious outpouring of acknowledgement wherewith he more than repaid each little reverent kindness from his own children.

Brethren, you have lost one who held some of you, in infancy, at the font, and hath since then signed on your children's forehead the sign of the cross. You have lost one who taught your own young hearts to love the Redeemer, and, as years rolled by, hath gathered around him, and spoken with gentle words, and looked with loving eyes on your little ones; you have lost one who carried you back to former years, and recalled the sweet memories of your childhood's home and your mother's voice. And I have lost the friend of three generations, who took council with my grandfather, and instructed my father, and now, in old age, hath lived to welcome me to this ministry; to guide me by his experience; to council me by his wisdom, and to love the descendant of the friend of his youth. Blessed be God who hath given me grace to contribute, in some small measure, to the peace and comfort of his declining years; to watch over his last hours, and to close his eyes in death, and, if in his grave I did not drop some tears, I were either less or more than a man. And now, brethren, as a matter of simple justice, I draw you to witness this my testimony, that nothing more than the respect due to venerable age; the reverence due to a faithful minister; the courtesy due to a christian gentleman; nothing more than this was needed to enable us to live together in affection, to work together in harmony. I vindicate him from even that slight censure that old age had brought with it its usual infirmities; I assert that no man, in even early manhood, or the noon of life, was ever more gentle, more considerate, more forbearing, more richly courteous, and now—

"Since to the common lot that crowns our days,
Called in the eve of life the good man goes,
And full of years and ripe in wisdom, lays
His silver temples in their last repose;"

while the unfaded memories of yesterday call back the gray hair and venerable form, and kindly smile of one, who now sleeps in Jesus, let me try to convey to your apprehension, as vividly as I can, the two qualities which made the deepest impression on my mind, and which gave to his character its peculiar individuality.

First, his perfect guilelessness; his unconsciousness of evil, that beautiful confidence in his fellows; that charity that "believeth all things, hopeth all things."

There are many men who pride themselves upon such a knowledge of all the depths of human depravity, such foresight against all the devices of evil men, as guards them against fraud and imposition. In fact it is impossible for most men to dwell many years on earth, and mingle with all classes, without losing, in a great measure, the freshness of youthful confidence; the kindly, trustful heart, wherewith a noble and ingenuous nature goes forth into the battle of life. We see so much of evil; we detect so much of sinister motive in what strike us at first as the purest actions; we sometimes suffer so heavily from trusting to others; we are often so deeply wounded where we have placed our best affection, that without strong efforts to the contrary, the heart grows cold and contracts, and we look on our fellows with a suspicious eye. Now when all the fresh outpouring of childhood's heart, all the fullness of youthful confidence, is carried on through a life of great changes and vicissitudes; when a man who has been tried by the extremes of both good and evil fortune, is yet in old age as frank and cordial and trustful as in early youth, it proves a high and noble heart; a nature approaching more nearly than that of most men to human nature before the fall, ere sin and sad experience had taught man to know and dread evil. Shrewd men would smile at such a trait, and worldly men despise it; but tried by a loftier standard than the world's opinion, we are forced to regard it as beautiful and most attractive. This was the characteristic which struck me so forcibly in him whom God hath taken from us. This was the trait which justifies us in saying of him as the Lord Jesus said of Nathaniel, "Behold an Israelite indeed in whom is no guile."

The other feature in his character which impressed itself upon, not me only, but all with whom he came in contact, was his warmth and kindliness of heart. Never from any heart was there a more large and perennial outpouring of all human affections and sympathies. How quickly his cheek was flushed, and his eyes suffused at every tale of sorrow or suffering!

Brethren, one and all of you will bear witness, how in your hour of affliction he was always at hand to comfort you; his eye dimmed by fast-coming tears; his utterance faltering from emotion; and how earnestly he told you of a coming world, where trouble and sorrow would find no place. It was this striking characteristic which rendered him so firm in his friendships—so fervent in his affections—so forgiving of injuries. Resentment and a sense of injustice could not dwell long in a heart so filled to overflowing with all gentle and kindly emotions. It was this which gave to his greeting such earnest cordiality.

Hence to his manly resolution of character was added all the thoughtful consideration of a true-hearted woman for the feelings of others; that sensitive tenderness that shrinks from doing or saying aught that can give even a momentary pain to another.

Combine these two qualities of which I have spoken, that guilelessness and unconsciousness of evil, that tenderness and warmth of heart, and do we not approximate to our conception of the "disciple whom Jesus loved"?

Are not these exactly the natural traits of character which attracted to St. John the warmest affection of his blessed master? And of all that have survived the fall, do not these qualities come nearest to what we imagine to ourselves of those sinless beings who surround the throne of God?

And now, brethren, let us thank God that He hath given us another evidence that "His arm is not shortened, that it cannot save," nor the power of the spirit lessened that it cannot sanctify; that He has so long spared one of His servants to go in and out among us, to win souls to Christ by the beauty of holiness, and that at last his soul passed away to Paradise, in tranquil sleep, unconscious of pain, and unmoved by the tears of those who watched by his side.

"Peace to the good man's memory,—let it grow
Greener with years, and blossom through the flight
Of ages; let the mimic canvass show
His calm benevolent features; let the light
Stream on his deeds of love that shunned the sight
Of all but Heaven, and in the book of fame.
The glorious record of his virtues write,
And hold it up to men, and bid them claim
A palm like his, and catch from him the hallowed flame of godliness."

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain,

FROM THE INTRODUCTION OF CHRISTIANITY TO THE PRESENT TIME.

Book First—The Ancient or Celtic Period. A.D. 400–1070.

CHAP. I.—NINIAN.

1. Twilight. 2. Legend of *St. Rule.* 3. Its probable Origin. 4. Early Days of ST. NINIAN. 5. The Romans in Valentia. 6. Church of Whitehorn. 7. Conversion of the Galwegians. 8. Legends. 9. The Ecclesiastical Miracles. 10. The Picts. 11. St. Ninian in Pictland. 12. His Return to Whitehorn. 13. His Death. 14. *St. Palladius, St. Serf, St. Ternan.*

The beginnings of Christianity in North Britain, as in other regions of Western Europe, are either lost in total obscurity, or but dimly discerned through the mists of fiction. The incidental notices of Bede, with such few particulars of authentic narrative as can be winnowed from the refuse of legendary biographies, are our only materials for bridging the chasm between the Church of St. Ninian in the early part of the fifth, and that of St. Margaret at the close of the eleventh century. Such dearth of records of course precludes anything like consecutive history; we have only here and there, amidst unpeopled intervals, the skeleton of some noble life, or the shadow of some saintly name. Scanty as these chronicles are, it is a labor of love to gather them. They are deservedly dear to Christian patriotism: there is something affecting in the very dimness of the venerable lineaments they depict, and the distance at which they appear: they hallow national recollections, and lend a better than antiquarian interest to memorials of the olden time. Few minds are altogether inaccessible to the impressions embodied in words almost too familiar for repetition—words which hold good of a pilgrimage through the past, as well as through spots which the past has consecrated:—"To abstract the mind from all local emotion would be impossible, if it were endeavored, and would be foolish, if it were possible. Far from me and from my friends be such frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The story of a Donald, King of the Scots, who embraced Christianity A.D. 203, and obtained missionaries from the Pope to instruct his people, is evidently to be referred to that class of fictions which have their root in national vanity.* A somewhat gentler judgment may be passed on the legend of *St. Regulus* or *St. Rule.* Early in the fourth century, we are told, a Grecian monk of that name embarked, vision-prompted, with a few companions, for some unknown region in the West, carrying with them relics of St. Andrew the Apostle. After navigating the Mediterranean, and coasting Spain and France, they reached at last the German Ocean, and were cast ashore in a storm not far from the spot where the modern St. Andrews now stands. The shipwrecked strangers, we are further informed, were received with all courtesy by Hergustus, then King of the Picts, on whom, indeed, their grave and devout demeanour made so deep an impression, that he granted them a permanent settlement in his dominions. Here, close by the scene of his rescue, St. Rule served God, with fastings and prayers, during the remainder of his life. An humble church, we are told, reared under his auspices, and dedicated to St. Andrew, pre-occupied the site of the future Cathedral. But the popular reverence for the Saint commingled, it would seem, with veneration for the Patron; and, indeed, it was long before the more recent "St. Andrews" supplanted the ancient "Kilrule," A tower, conspicuous amidst surrounding ruins, and a cave hewn in the solid rock, set apart for his lonely orisons, still connect the memory of the Saint with that of the Apostle. Many a pilgrim, doubtless, in after ages, would blend the poetry with the religion of the spot, as did the Palmer in *Marmion:*

"But I have solemn vows to pay,
And I must hasten far away,
To fair St. Andrews bound;
Where good St. Rule his holy lay,
From midnight to the dawn of day,
Sang to the billows' sound."

* The legend of King Donald "is evidently a copy of the southern legend concerning King Lucius."—*Ancient British Church* (published by the Religious Tract Society), chap. ix. Besides, as Lanigan observes, if there be any truth in the account, it must be to *Ireland*, not Scotland, that Donald belongs, since there were no Scots in Scotland for hundreds of years afterwards.—*Eccles. Hist. of Ireland*, chap. i. But the credulity of the early Scotch chroniclers is unsurpassed. One of them, Fordun, is smartly set down by Pinkerton as "the notorious father of forty-five Scotch princes."—*Enquiry into the History of Scotland*, vol. i. p. 294. Another, pronounced by Mr. Wilson, in *Archæology*, to be "the best" of the class, may be judged from the annexed specimen:—"Wyntoun, following the example of other monkish historians, began his work as near *the beginning* as may be, with a treatise on angels, before proceeding to 'manny's fyrst creatoune.' In the sixth chapter he gets the length of 'ye ark of Noe, and of ye spate;' and after treating of 'Ynde, Egype, Afryk,' and many other lands, with an enviable and leisurely composure, he at length reaches the threshold of his legitimate subject, and glances in the thirteenth chapter of his Scottish Chronicles, at 'How Bretanne and Irlande lyis.' This, however, is a mere passing notice; nor is it till after the dedication of many more successive chapters of his first five books to the general history of the world, that the author of the 'Orygynale Cronykil' of Scotland quits his ample theme, and devotes himself exclusively to the professed object of his investigation, with only such occasional deviations as might be expected from an ecclesiastical historian.'"—*Archæology*, p. 13.

One could wish to spare a legend so picturesque in itself, and which throws the halo of an antiquity so remote over what became in after ages the chief seat of Scottish Christianity. But if the mist of tradition could be cleared away, the Oriental Regulus of the fourth century would probably emerge as a Scoto-Celtic St. Ronald or *Raoul* (so pronounced in Gaelic) of the ninth or tenth; wrecked, very possibly, on some missionary voyage off the east coast of Fife; interpreting this as a providential detention; and rearing some primitive ecclesiastical structure, dedicated to St. Andrew as Apostle of *Scythia*, and thus inferentially patron of the *Scots.*† All this, however, is conjecture. St. Rule is a mere *nominis umbra;* and we can hardly say that even "the planks of his shipwreck" have been snatched from "the deluge of time."‡

Whatever may be thought of the semi-legendary St. Rule, it is clear that the first influence which told effectually on the rude tribes of the North emanated, as was natural, from their Christian brethren in South Britain. Tertullian, writing early in the third century, could boast that religious zeal had penetrated into regions impervious to military power; and that "parts of Britain inaccessible to the Romans, had been subjugated to the sway of Christ."|| It is not, however, till the opening of the fifth page, that an epoch of authentic conversion on a large scale appears, connected with the name of St. Ninian.§ This celebrated preacher of the faith was born somewhere about A.D. 360,¶ either in the north-west of Cumberland, or the south-west of Galloway; not far, in any case, from the spot where he afterwards fixed his Missionary See.* His father was one of the petty kinglets, or rather chieftains, whose primitive authority among the indigenous Briton has been overshadowed, but not destroyed, by the ascendancy of Roman arts and arms. Grave and thoughtful by nature;† enjoying, moreover (for his parents were Christian), the blessing of religious training from infancy; an earnest purpose of consecrating his life to the sacred Ministry grew up in the young Briton's mind. When little more than twenty, he journeyed to Rome, in order to prosecute his Theological Studies in the great Christian metropolis.‡ Here he won the esteem of Damasus, who then held the Roman Episcopate; and was placed by that Pontiff under the care of teachers, who expounded to him systematically the truths of religion. It is possible that the youthful student may have had some of his earliest lessons from the lips of St. Jerome; since that great Doctor of the Latin Church was residing at Rome when Ninian arrived there, and was the intimate friend of his patron Damasus. Be that as it may—for some fifteen years did Ninian apply himself—we need not doubt, from the analogy of his character, with entire assiduity—to sacred studies, and the culture of Christian virtues. Yet he never seems to have forgotten his country: and when, at the close of his long preparation, he was sent by Siricius, who had succeeded Damasus, as Bishop to the Britons, the mission must have been one after his own heart. Ninian, we are led to think, was consecrated about A.D. 397, when approaching to forty years of age.

On his journey homeward, he visited St. Martin of Tours, whose sanctity and reputed gift of miracles were then the wonder of Christendom. The aged Bishop received his younger brother with affectionate joy, "perceiving," says the biographer, "by prophetic light, that he would be the instrument of salvation to many." Their conversation turning on the arrangements of Divine Service, St. Ninian is said to have requested the aid of skilled artificers for the Church he proposed to rear in his own land, so well known afterwards as *Candida Casa.* The two friends parted amidst prayers and tears, to meet no more on this side the grave. But the affectionate nature of Ninian clung through life to this memorable interview; and *Candida Casa* was dedicated by its founder under St. Martin's name.

Bishop Ninian trod once more his native soil, and entered with heart and mind on his apostolic labors. The Britain of the period was divisible into three zones, each peopled by Celtic septs or tribes, speaking essentially the same language, and differing in little else than the extent of their contact with the Roman civilization and power. In the provinces which were secluded by the rampart of Hadrian, the foreign influence had been at work for centuries, and had humanized and softened, in no slight degree, the indigenous inhabitants of South Britain. On the other hand, the tribes of Caledonia Proper retained their rude freedom as in the days of Galgacus; and barbarism held its own in those northern regions fenced off by the wall of Antonine. The modern Peruvian and the wild Indian present, perhaps, an analogous contrast to that then exhibited in the opposite extremities of Britain.|| But between the two great barriers, which may be denominated the high and low water marks of Roman dominion in the island, there lay that ample and compact province, which stretched on the west coast from Clyde to Solway, and on the east from Forth to Tyne. This region—the *Valentia* of the Roman period, and the *Strath-Clyde* or *Cumbria* of the later British—was long the Debatable Land between barbarism and civilization; and the five tribes among whom it was partitioned were in the transition state consequent on such a struggle. At the beginning of the fifth century, however, the tide of Roman conquest was ebbing fast; and the disciplined strength of the legions was receding before the onsets of the hordes of Caledonia. Such was the troubled territory, and such the disastrous time in which St. Ninian commenced his labors. He began by fixing his See—the base, so to speak, of his spiritual operations—in the south-west angle of the province of Valentia, at the chief town of the Novantes, then called Leucopibia,§ and since Whitehorn. Then, as now, this was a comparatively quiet and sheltered nook, little likely, from its geographical position, to be the seat of war. No sooner had St. Ninian taken up his residence here than he commenced building the famous *Candida Casa*—the first British church of stone¶—organizing at the same time a little monastic community to take part with himself in the offices of public worship, and in the instruction of the people. Of the primitive edifice no vestige remains. But the site long took rank with Iona and St. Andrews as one of the chief sanctities of Scotland; and her monarchs, down to the sixteenth century, are seen in the van of those troops of pilgrims who came to worship at "St. Ringan's" shrine.*

† The term *Scot*, from the Celtic *Sciute*, signifies *Emigrant, Wanderer;* and was probably applied to the race from their nomadic propensities. It is the same word which appears in *Scythæ*, the name of a notoriously nomadic race. In the Sclavonic translation of Heb. xi. 38, we have the word *Scuta* used to describe those who wandered in deserts. An analogous etymon is that of *Numidæ*, from νομάδες." *Ancient Brit. Church*, page 157, Note. Query, Is not "Scout" from the same root?

‡ The image is borrowed from Lord Bacon.

|| *Advers Judæos*, chap. vii.

§ The original authorities which have been consulted for the life of St. Ninian are the notices in Bede *Eccles. Hist.* lib. iii. chap. iv., and the *Saxon Chronicle, Anno* 565, and the biography by Ailred of Rievaulx (written *circa* A. D. 1150). A few particulars, which seem authentic, have been admitted on the second-hand authority of the writer of his life in *Lives of the English Saints*, No. xiii. Here a sharp discrimination has been necessary, for the sketch is mawkish, pseudo-reverential, and puerile to the last degree. Once for all, it must be remembered, that if we are to re-invest with flesh at all these ancient skeletons, and make the dry bones live into something like a portraiture, we must rest contented with the *verisimilar* and the *probable;* we cannot attain to strict historical proof. This remark hardly applies to St. Columba; but it includes all the early Scottish Saints, with that single exception. The general reference now made will render unnecessary the pedantry of detailed quotation.

¶ The date is, of course, approximate; the visit to St. Martin of Tours is the only chronological datum in St. Ninian's life.

* The Saint's birth-region is described ambiguously by Ailred; but there can be no doubt that the choice lies between Cumberland and Galloway.

† *Verisimilar*—nothing more can be said. But omit such traits, and no portrait remains.

‡ *Lives of English Saints*, No. xiii.

|| The coincidence must be understood as loose and approximate.

§ The writer of the Life in *Lives of English Saints* conjectures with some probability that *Leucopibia* is a corruption of *Leucoikidia*, Whitehouses; "so identifying the three names, *Leucoikidia, Candida Casa*, and Whithorn, which is derived from the Saxon *aern, house.*" But Bede is clear that the town took its name from the Church, *his Candida Casa.* See next note.

¶ "Qui locus ad provinciam Berniciorum pertinens vulgo vocatur 'Ad Candidam Casam,' *eo quod* ibi ecclesiam de lapide, insolito Brittonibus more (Ninias), fecerit."—*Bede*, lib. iii. cap. iv.

* "In 1474, the queen of James III. visited the tomb of St. Ninian; and there is a curious entry in the books of the Treasurer of Scotland relating to this, charging payment made for 'liveric gownes to four ladies of the queen's chamber, at her passing to Quhytehorne, 21 ells of gray fra David Gill, price £10, 10s. Scots.' In 1507, James IV. made the same pilgrimage on foot, to pray for the recovery of his queen."—*Ancient British Church*, p. 172. These pilgrimages were put down by law in 1581.

To be continued.

From the London Evening Journal.

"Anti-Tractarian" Association.

To the Editor of the Evening Journal:

SIR—I have received a printed circular, which I conclude was sent by Dr. Cross and Mr. Stanley, who are mentioned at the bottom as joint secretaries. Will you oblige me by publishing my answer. Your faithful servant,

HENRY NEWLAND.

Westbourne Vicarage, Emsworth, May 10.

Westbourne Vicarage, Emsworth, May 10.

Gentlemen, I beg to acknowledge the receipt of a "Proposition for the formation of an Anti-Tractarian Association," which has been sent to me, and in which I am requested to forward my name to you, its proposed joint secretaries.

It would seem that the object to which you wish me to pledge myself is "prayerfully, uncompromisingly, and perseveringly to fulfil the duties which may devolve upon me."

That these duties are to ascertain, by any means whatever, the churches in which Tractarian doctrines are taught, and Tractarian practices adopted, whether "openly and fully, or partially and covertly."

That having done this, I am to enrol myself in a band, to be told off into parties, in order that, on a day hereafter to be appointed, all churches supposed to be affected with the "Tractarian heresy" may be visited simultaneously—to the end that a report may be made to the committee of the proposed association, so that these "heretical doctrines and practices may be compared with those particular canons, articles, and homilies of the Church of England which they controvert, and by which they may be fairly condemned."

You propose that, this duty being performed, the report so drawn up shall be forwarded to the Bishop of London, and that having given his lordship sufficient time to digest this, the entire committee, "in proper form," whatever that means, shall wait upon him, and shall demand "a plain and distinct reply before they leave, signifying whether he will put a stop to these proceedings or not."

And "in event of his lordship's refusing to do this, or attempting to evade it, or promising without promptly performing it," we are, as I understand, to refer the matter to the Archbishop of Canterbury; and in case he should in his turn evince any similar symptoms of hesitation, we are to cause an address to be carried into the presence of her gracious majesty the Queen, the source and origin of all doctrine, "respectfully and humbly entreating her, by an appeal to the unmistakeably Romish tendency and manifest disloyalty of the Tractarian heresy, as proved from the writing and teachings of the Tractarians themselves, to interpose in such manner as may seem most desirable to her wisdom."

These, it should seem, are the objects for which my co-operation is solicited, and very desirable objects they are; the only objection that I could conceive to your plan is, that it might be considered somewhat cumbersome—something like constructing a guillotine to cut off the head of a cabbage, or taking a lower-deck gun—a very excellent piece of artillery in its way—in order to shoot a snipe.

I cannot see the advantage of combining into an association, with chairmen, and vice-chairmen, and secretaries, and treasurers, and no doubt a subscription—for I never heard of a society without one—and "divisions into equal parties," and "simultaneous visitings," and "reports," and "addresses," and stationer's and publisher's bills, to do that which can be done equally well by every individual "gentleman of known faithfulness and unquestionably earnest evangelical principles" for himself.

Permit me to refer you to 14 Car. II., in which you will find that "every minister shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the sacraments, and all other public and common prayer, in *such order and form as is mentioned in the said book*, upon pain to forfeit the sum of five pounds to the poor of the parish for every such offence, upon proof of two credible witnesses before two justices of the peace.

These are the words of the act, and I can answer for the law being still in force, as I am aware of two instances in which it has been appealed to within the last ten years, and I shall be happy to forward the particulars of both of them to the committee, should they desire it.—In the one case the complainant was a clergyman, and the complaint the breach of the rubric in the communion service: "when he delivereth the bread to *any one* he shall say," the celebrant having delivered it to a whole railful before he "said;" in the other the complainant was a naval captain, and the complaint a breach of the baptismal service, which says, "shall be ready at the font either immediately after the last lesson at morning prayer, or immediately after the last lesson at evening prayer," the officiating minister having declined to baptize the child till after the service.

In both these cases I can assure the committee that the grievance was promptly and immediately redressed, and that it could not have been better done by the Bishop of London, the Archbishop of Canterbury, and the Queen collectively.

I should be afraid, moreover, that the Bishop of London, when addressed in so peremptory a tone, might unfortunately mistake the "prayerful earnestness" of these "evangelical gentlemen" for consummate impudence, especially when he sees that they are asking him to do that which, if right, they can do for themselves, and if wrong, no one can do for them, and might possibly "call upon them" to walk down stairs, and then, "should they be unwilling" to do so, should hand them over to the secular arm of a policeman.

And very greatly should I fear to "entreat her most gracious Majesty to interfere" in such very general terms as is implied by "such a manner as may seem most desirable to her wisdom," lest by any chance she should take me at my word, and hold me up to such ridicule as is justly due to all such as imagine that, in a free country like England, bishops, archbishops, or Queen can make or break laws to suit the fancies of "gentlemen of known faithfulness," or who have the impertinence, supposing it possible, of requesting them to do so.

I trust, gentlemen, that you will see in what I have urged a sufficient reason for my being unwilling to join you; but if another reason is wanting, it may be found in the proverb about "glass houses and throwing stones;" for though there may be no law in the English Church against intoning the prayers, or saying the full service, there is a good deal to be said about changing the lessons, omitting the creeds, interpolating or passing over prayers, and so forth.—Hitherto, do doubt, the Tractarians have been patient, but their patience has been sorely tried—it must be confessed that the object of your association, praiseworthy as it is, is a game which can be played on two sides; and if the Tractarians should take to playing it themselves, there can be no doubt whatever as to who will get the worst of it.

I have the honor to be, gentlemen,
Your obedient servant,
HENRY NEWLAND.

To Dr. Cross, 21, Leicester-Square; and E. H. Stanley, Esq., Craven Hotel.

From the New York Ecclesiologist.

The Choral Service of the Church.

Mr. Peck's Paper, continued.

There are three modes of celebrating the service of the Church, each having authority for its use. *First*, the strictly parochial mode consists in reciting all parts of the liturgy in the speaking tone of the voice. In this mode no music is used but metrical psalmody, which is no part of the service, but allowed to be sung between, not during the various offices. This mode is not ancient.

The *second* mode partakes somewhat of both the parochial and the cathedral form. The basis seems to be the strict parochial mode, and in it are introduced certain parts of the cathedral service. But there are such varieties as to the extent that it would be impossible to describe them. In no case, however, I believe, has the chanting of the prayers, responses, litanies, and creeds been adopted.

The *third* mode, which is the highest, most perfect, and most ancient mode, is that which we style the choral or cathedral service. By these terms we are to understand that more solemn manner of celebrating divine worship which has ever been practiced in the principal churches throughout the world, and which the Church of England, in accordance with her uniform recognition of Catholic usages, has retained. It is called cathedral, because it is the genuine characteristic of the Mother Church in each diocese, to which the principal clergy are attached, and where the Bishop has his cathedra or throne, and which ought therefore to be pre-eminent in affording to God every circumstantial heightening of external homage. And as these churches excel for the most part in a more sublime architecture, in richness of outward decoration, and in a numerous attendance of ministers, so are they also designed to excel in a greater frequency of religious offices, performed with the fullest accompaniment wherewith the most devout and expressive music can clothe the lauds and litanies and Eucharistic services of the Church militant.

But though this service is the proper and necessary feature of the cathedral churches, it is also adopted in other places; e. g., the royal chapels, and some of the principal colleges. As many of these places, in borrowing the religious usages of cathedrals, have choirs of clergy and laity set apart for their due performance, the service thus performed is properly called choral, and hence it is that in common use the terms cathedral or choral are considered as convertible. Though in strictness the word choir ought not to be confined merely to the subordinate clergy, much less to the lay clerks of collegiate foundations, the whole body of the clergy are supposed by the Church to bear their part in the ecclesiastical chant; and the place which they, as well as the inferior members occupy, is called the choir.

But here at the outset I may be met with the objection that this service ought to be confined to the cathedrals, and as we have no cathedrals in this country, there is no ground upon which we can admit it. In reply to this, I would only say, that the non-existence of a cathedral among us, though greatly to be regretted, presents no obstacles, for there is no law whatever of the Church, which forbids any portion, or the whole of the cathedral mode to be adopted in any church. For its use or rejection a wise discretion, and a charitable consideration of circumstances, are the only restraining laws.

The chant—the basis of the choral service—is not confined to those parts of the service only which are performed by a chorus of many voices, as the Psalms. It pervades the entire service, and is the tone of solemn exhortation, supplication and praise, which distinguishes the language of God's public service from all ordinary speech. It is a degree and advance in dignity above the distinct reading or saying used in the Church, as

that is or ought to be above that manner of reading and speaking which passes in common conversation and intercourse among men. The chant is essentially antiphonal or responsive. The alternate characteristic of the Psalms and Hymns pervades, though less obviously, the prayers. In these throughout the liturgy, the priest or minister and the choir with the people bear each their parts, the choir closing each petition offered up by him; thus at once manifesting a holy emulation and a reverential following of the minister of Christ, and asserting their privilege as members of His Universal Body. These responses are made either by the repetition of the same words as those uttered by the minister, as in the beginning of the litany; or by the completion of a sentence, the first clause of which was uttered by him, as in the versicles and suffrages, and in the collects which are summed up by the congregational *Amen*. In the first of these cases the modulated chant of the priest is repeated or imitated in harmony by the choirs; in the latter case, the choral response forms either a cadence to the monotone of the petition, or forms the second part of a strain begun by him. Thus the antiphonal character is preserved throughout the entire Prayer-Book, and enters into the combinations, however diversified, of every chant, anthem, and service.

The choral service has had to contend with strong prejudices. They have, however, in a great degree, yielded to the influence of that more sound and discriminating judgment which appreciates and acknowledges its value, and of that deeper feeling of christian humility, which respects and defers to the high sanctions by which its adoption is not merely vindicated, but earnestly enjoined. Scholars distinguished as much for their Christian piety and their devoted reverence to our Church, as by their profound and extensive learning, (such as Bp. Cosin, the judicious Hooker, Donne, Bisse, Bedford, and the saintly Herbert,) have found the germ of this service in the earliest ages and amongst all nations, and forming part of the service celebrated by God's own people, and by God's command. It continued in the service of the Temple when our blessed Saviour was on earth. They find in the record of His doctrines no condemnation; but with humble piety they infer, from the blessed object of His mission and from His example, His sanction of that service; with that sanction it was adopted by His disciples, by the apostles and by the primitive Christians. It was the service of the Catholic Church of Rome when that Church was renowned, and continued for three centuries renowned, for her purity above all other Churches. It was the service of the Catholic Church of England, a Church ancient and glorious many hundred years before Popery began. At that period when she cast away all the corruptions which had been imposed on her by the Church of Rome, and "put on her ancient strength and her beautiful garments," (Isai. lii. 12) she retained the organ as the guide of the voice; and with a spirit of wisdom and piety which can never be too gratefully remembered, she preserved to us that liturgy, which even those not of the Church, (Robt. Hall,) commend for "the evangelical purity of its sentiments, the chastened fervor of its devotion, and the majestic simplicity of its language, which have combined to place it in the first rank of uninspired compositions." But this is the liturgy, be it remembered, of the Romish Church without the corrupted additions which it had received from Popery.

The choral service was retained not only in the anglo-Catholic, but in the Lutheran Churches of Germany at the time of the Reformation. Dr. Burney says, that the ancient ecclesiastical tones continued to regulate the music of the Lutheran Church at the time of the Reformation, and he refers to one of their Kirchen Ordnungs, or Liturgies, for the Reformed Church, printed at Basle in 1565, and another at Leipsic, in 1621. Jebb says, he has examined several of these, particularly one printed at Wittenburg, in 1554, and another at Luneburg, in 1640. The music is set to the collects, creeds, versicles, &c., in German as well as in Latin.

For more than a hundred years the Protestant element in the Church has been steadily engaged in opposing this service, acting on the principle that whatever the Romish Church has, is necessarily corrupt and superstitious, and that which is most removed from her usage, is most to be desired as pure and undefiled. At the present day, and especially in this country, when the subject of the choral service is presented, it is objected that in this age of coldness and deadness, when there is so much of vast importance that needs our careful attention, it is an unworthy expenditure of time and means to seek to establish a choral service in our Church in its fulness and completeness. But if Abel and the Patriarchs made a free-will offering of their first fruits; if God's command sanctioned this holy impulse by converting it into a religious duty, and made the choicest industry of man subservient to the adorning of His earthly Tabernacle; if the wisest and richest of kings in after times adorned His Temple with the purest gold and the most precious gifts; if in despite of all calculating and worldly notions of utility, gold, frankincense and myrrh, were presented to our blessed Saviour at His Nativity, and spikenard and precious ointment when He was about to suffer; if the kings, the early nursing fathers of the Church, bestowed their palaces to be the habitation of His unseen, though spiritual presence; if Christendom with one consenting voice, alike in the days of her poverty and her prosperity, has avowed the principle, that the first fruits of man's wealth and skill are to be bestowed upon His service, Who has given man everything; then surely it cannot be an unworthy expenditure of time to consider how the ministrations of His sanctuary may be made more glorious, how God the Lord may be praised in the congregation; how we may best comprehend and minister to the magnificent design of the Church, of teaching her children to sing and give praise with the best member that they have. Our efforts to tune the voices as well as the hearts of the people of God to His praise will not interfere with any design for their spiritual improvement, but will rather make them more ready and apt for receiving instruction and improvement in all that is good and holy. Christian architecture has done much toward the removing of the deadness and coldness among us at the present day. In all parts of our land we have rising about us the noble pile, the massive tower and the lofty spire from which a spirit of expansive devotion is visible, which yearns to symbolize the infinity of God, the boundless extent of His benefits, and the eternity of His kingdom. In every arch and pillar and stone, the perfection of beauty in detail is associated with the sublime in the general conception; so that as far as stones can speak, their language harmonizes with that worship which it is the highest employment at once of the understanding and of the heart to render. Shall then the spirit of warmth and devotion be confined to the material building, and the services of the sanctuary show no signs of the same? Since the Church takes so much care to secure for her ministrations the most eminent ability for the setting forth of God's true and lively word, and for the right and due administration of His Holy Sacraments, is it a matter of little importance for us to seek to bring to the due utterance of the poetry of Scripture and of the inspired eloquence of primitive devotion the most perfect tones of the human voice; to make the inmost resources of melody and harmony subservient to the hymns of holy men and angels, and this with a completeness and consistency of design, as perfect as that which framed the liturgy, the exponent of her faith and discipline? Most conscientiously I think not. To my mind the subject seems one that demands immediate and earnest attention. One step has been taken already.—In several places in this country the chanting of the psalter has been introduced. But even this has been opposed by some. I have but lately heard it objected, "that the rubrics interpreted in the sense in which they were adopted by our branch of the Church declare against it," citing these words, "The psalter shall be read through once every month." "After which shall be said or sung the following psalm, except when it is read in the ordinary course of the psalms." It is said, "The rubrics interpreted in the sense in which they were adopted by our branch of the Church declare against it." In our Order of Daily Morning Prayer the rubric is, "Then shall follow a portion of the psalms, as they are appointed." In the English book it is, "Then shall follow the psalms in order as they are appointed." The question now arises, how are they appointed? Turn back to "the order how the psalter is appointed to be read." There we find these words, "The psalter shall be read through once every month, as it is there appointed, both for morning and evening prayer." In the English book the order is word for word the same; consequently, I am at a loss to know what interpretation should be put upon the rubric other than that which the English Church has adopted. But that the sense of the Church in this country may be ascertained, let us examine one of the offices which is not in the English book. Our Church has set forth "a form of prayer and thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of His merciful Providence." In this office, the first rubric is, "the service shall be as usual, except where it is hereby otherwise appointed." Then certain sentences are ordered to be read among those appointed at the beginning of Morning Prayer. The next rubric appoints a certain anthem in the place of the "Venite Exultemus." The next rubric is, "then shall be *said* or *sung* one of the selections or some other portion of the psalms, at the discretion of the Minister." How, I would ask, are we to interpret this? Surely not against the chanting of the psalter. Since the general order is that the psalter shall be read, and here we have a special order that certain of the psalms of the psalter shall be said or sung, are we to suppose that here is a contradiction and imagine ourselves in a dilemma in consequence?

Again, the objector asks, "If it had been the mind of the Convention to have allowed the chanting of the psalter; if they had ever supposed that any ambiguity would arise from their use of the words 'say' or 'sing;' if they had supposed it possible that these words could be regarded as synonymous, would they have placed them in contradistinction in the same rubric?" He takes it for granted that the words *say* and *sing* are placed in contradistinction in the rubric, and that only on the ground that they are synonymous we argue for the chanting of the psalter. To understand the matter fully, it will be necessary to go into a somewhat detailed explanation and meaning of the use of the words *say* and *sing*, and of the sense which they have borne since they were first used in the Church. It is common to suppose that singing must always have been contrasted with reading or saying, just in the same manner, and in the same degree, in which it is so now in our ordinary language; a "plain tune" and "distinct reading" being now, as Mr. Jebb observes, considered modes of enunciation altogether different. Perhaps indeed, it might not be so very easy to explain in what the supposed great contrariety between singing and reading, even in the sense now commonly received, consists. For the inflections of ordinary conversation; of adults; of children; those of prose reading; of reading of poetry; of recitative; of declamation; of singing; are only so many degrees of the same thing; and the difference between the first and the last, can only be discriminated thus;—singing can only be defined to be a progression of musical sounds by intervals, not less (ordinarily speaking) than semitones; whereas, conversational speech is a progression including intervals of a smaller extent, quarter tones or less.

Reading, therefore, is but a kind of singing. It is called reading when we use a low note with many minute inflections, in a small room. But in a large room this would not be heard; or if the voice were heard, all distinctness and impression would be lost. Recourse is therefore necessarily had to a higher note, with a few larger intervals of inflection. But this, if adopted in a small room, would have the effect of, and would probably be called singing, or at least declamation. It is thus entirely a question of degree, not of kind. When in the large room we sing the higher note with many small inflections; the consequence is, indistinctness of enunciation, and all the other evils of singing in the modern sense. When we make these inflexions none, or few and diatonic, we have again the "modest and distinct song," ordered by Queen Elizabeth "to be so used in all parts of the common prayers of the Church, that the same may be as plainly understood, as if it were read without singing—in a word, chanting, as it should be."

It is probable, that this prevalent opinion, in regard to the contrariety of *singing* and *reading* or *saying*, was the reason of the omission at the last review of the old rubric in the English book, directing the singing of the lessons, epistle and gospel, viz: that it had become liable to misapprehension, through the alteration of language. For when the Puritans at the Savoy conference objected to it, the commissioners answered: "The rubric directs only such singing as is after the manner of distinct reading, and we never heard of any inconvenience thereby, and therefore conceive this demand to be needless." Although, however, they did not consider them as necessarily contrasted, but on the contrary, explanatory of each other; yet, as there seemed to be room for misunderstanding, in consequence of the alteration of the signification of the words, they omitted the rubric containing them. So in the acts of uniformity, while "say and use" the Common Prayer is found in all the acts of 1548, 1558, and 1662; we find that "the prayers shall be openly and solemnly read," is substituted in that of 1662, for the direction that the minister shall "sing or say Common Prayer" of the two earlier acts.—While therefore this change of expression is accounted for by the answer of the bishops, to whom, in some measure at least, the wording of this act is due, the same answer demonstrates, that they did not intend to establish any opposition, but the contrary, between the expressions. But it is evident to any one who has compared the uses of the words *say*, *read*, *sing*, in the English rubrics, acts of uniformity, injunctions, &c., that they were not only not used as invariably opposed to each other, but were often applied indifferently, and sometimes convertibly, in speaking of the same thing. For to exhibit a few instances of this various use, in addition to the rubric just quoted, the preface to each of the Prayer Books, "concerning the service of the Church," has: "though it be appointed, that all things shall be *read* and *sung* in the Church." "And all priests are to *say* daily the morning and evening prayer." "And the curate shall *say* the same in the parish church," &c.

(To be continued.)

From the Halifax Church Times.

Hurrying the Service.

The following observations in a late number of the English Churchman, are deserving of attention. So far as we know, they are more called for in England, than in this country; but they are not wholly out of place here. We have found, from our own experience, as well as from observation, that the officiator in the daily service is very apt to acquire a rapidity of utterance, which, though it may be consistent with devotion in himself, is not always favorable to that of the congregation.

"What is the object of this hurrying—what is gained by it? We know well what is lost by it. Surely the onus lies with the hurrying party to show cause why they hurry—why they *rob* their brethren—especially the aged and the poor—of privileges conferred upon them by the Church, and of opportunities of fulfilling duties enjoined by the Church. For, although many persons regard this hurrying system as unlawful and irreverent, and therefore *will* not be a party to it, there are, probably, many more persons who *cannot* hurry, and are therefore silent. What right have any of the clergy or laity to adopt a system, in 'the House appointed for all people,' which is contrary to the letter and the spirit of the Church's law, and which enforces absence or silence upon the majority of worshippers?

"Will the hurryers—a friend of ours calls them 'harriers,' and in one of the senses of the word given in our Dictionaries, viz. 'to plunder, to pillage, to harass, to tease, to vex,' they certainly do 'harry'—will the hurriers plead time as their excuse? The reply is obvious, that ten minutes more, at the utmost, would be required to enable all parties to obey the Apostolic precept—'Let all things be done decently and in order.'

"That, to some persons, constant practice in repeating certain words, gives such a physical and intellectual facility in saying them as tends to produce a rapidity of utterance which ordinary persons cannot follow, we are all aware; but then, like all other tendencies, it may be, and it should be carefully watched, and checked when it produces evil consequence. For instance, a clergyman can always find out, by observation and inquiry, *from time to time*, whether the aged and the poor can hear, follow, and understand, what he reads or says—and if they can, others can—and he can very easily prevent himself from going on with his part of the service before all the audible responses have ceased: but, if he commence his part the instant (in some cases it is often before even) the well practiced clerk, and a few 'fast' young men, have 'got through' their responses, he is not dealing fairly with the other members of his flock, and he must expect to find several absent, or silent. Only very recently a poor aged worshipper said to a friend of ours—"Very often I can't hear nor follow a word the Parson says; and, as to keeping up with them in the Psalms and Responses, it's of no use trying, so I reads it all over to myself when I gets home; sometimes, when they goes so very fast of a morning, I thinks to myself Mr. —— hasn't had his breakfast, and is in a hurry for it"

"While on this point, we may as well repeat some observations which appeared in this journal some time since:—

'If the object were to disgust the people with the Daily Service, and to lead them to regard it as a useless form, in which they had no part or lot, one could understand the adoption of this stultifying, chilling, *deadening*, process. The Canons speak of the people '*hearing* the Word of God read,' and of the Common Prayer being said, '*distinctly* and reverently,' and so 'as the people may be most edified;' and the people are commanded to give 'quiet attendance to *hear*, mark, and understand, that which is read, preached, or ministered.' The rubric also enjoins the minister to 'read with a loud voice'—to 'say with an *audible* voice—to 'read *distinctly*'—to 'rehearse *distinctly*.' Surely these injunctions are as binding and as necessary as any others."

'Of course they are, and on week days as well as Sundays. It is, indeed, as useless as it is inconsistent, for those who violate these laws to charge with a neglect of the Church's laws those who do not provide Daily Services for their flocks. A correspondent also observed:—

"I am exceedingly glad to find that you have at length taken up this crying evil, and I hope you will not lay it down until it is done away. Next to the secessions to Rome, it is the greatest and blackest blot upon the revival party in the Church,—one that makes their best friends most ashamed and distressed,—one that makes us actually afraid to take strangers to our churches, lest they should be disgusted and driven farther than ever from our principles. I lately heard a person say, after having gone to one of our week-day Services—'Well, your party talk a great deal about the blessing of the Daily Service, but it seems to me that parsons and people try to get it over as soon as they possibly can, and each seems to be running a race against the other.' This person dwelt particularly upon the manner in which the psalms and lessons were read, and could not be persuaded that either parson or people really cared about what they were saying, so long as it was said, *somehow*. And I confess that I am not at all surprised at this. I was lately at Daily Prayers in one of our churches, and I solemnly declare that, although I sat in a good position, have good ears, and paid diligent attention, *I had not the remotest idea of the subject of either of the lessons*,—and when I got home I was astonished to find that one of the chapters was one of the most affecting in the whole Bible,—and yet it had been read so fast, so indistinctly, that it had touched no one—for it is utterly impossible to suppose that even the reader (if such a performance deserves the name of reading) could have had any feeling in the matter.'

"It is not *always* the clergy who hurry most, as it sometimes happens that certain members of a congregation, especially *young men*, have got into the habit of *pouncing* upon, or *dashing* into the responses, and running off with them, before the last word is out of the priest's mouth, and thus they set a vicious example, which excites others (who are able and willing) to follow at their 'railroad pace,' and induces sober reverent persons to give up all hope, or wish of being able to keep up with them. What the *object* of this hurrying, driving system is, and why the hasty responses of a few are to be preferred to the united, sober, and decent responses of the many, we are at a loss to conceive. If it is *wished* that young and old, learned and unlearned, should respond together, it is obviously necessary that the *pace* must be suited to *all*; and it behoves both clergy and laity, by precept and example, to make a *principle* of securing this object."

Communications.

For the Churchman.

To Ignotus

Of "The Churchman" of July 10th.

My dear sir, I have read your article with much pleasure. It refers to a matter of grave and solemn import, the interest and claims of which upon serious consideration are undiminished by the lapse of time. I am very certain that all to whom God has given sound intellects and pious hearts must thank you for having written so entirely under the influence of *principle*, and of religious sensibility and devout earnestness. The same thing may be said respecting your predecessor, "*Senex*," whose piece occasioned the publication of yours. The consideration and discussion of this important subject in such a spirit cannot but do good.

My principle object in addressing you is respectfully to suggest an amplification of one of your arguments. You take ground in a manner, permit me to say, highly creditable to you as a Christian minded, and therefore *just* and *honorable* man, against any thing which, however indirectly, will increase the severity of the sentence passed upon the Bishop of this Diocese, and therefore protest against whatever may change the sentence from suspension into degradation or deposition: this you argue well could hardly fail to be the result of superceding him by a Provisional Bishop.

Might not the same, my dear sir, be said of suffering the sentence to be continued for an unreasonable time? And ought not more than seven years to be considered such? The sentence of suspension, while it lasts, is, in its operation, an estoppel of official functions like that of deposition. It is to be prevented from becoming deposition by expiring within a reasonable time; if continued beyond that, the sufferer, having paid the penalty of the law, is punished beyond its requisitions and therefore unlawfully.

I take it that all good laws, ecclesiastical as well as civil, are but a development and adoption for practical purposes of pre-existent great principles of justice and righteousness, set forth in Divine revelation, carried by sound reason, by intelligent and virtuous minds to their legitimate results. *Human laws do not create principles, but apply them.* Our Church has most emphatically condemned sentences of unlimited suspension, she has refused to allow them hereafter; thus declaring that the *great principles of justice and righteousness*, by which all laws are to be governed, *forbid them*. Her decision on this point has been given with great emphasis. It is well known that in the general convention of 1847 great efforts were made, both by resolutions offered and speeches delivered, to obtain a recognition of the principle of indefinite suspension; and if this could not be for the future, at least to sanction such as had already been pronounced. But all in *vain*. That principle has had the mark of the Church's disapprobation strongly set upon it. It has been excluded from legislation, as not consistent with the righteousness that should govern legislation and be enforced by it. But still this Diocese and its Bishop have long been and are still suffering under a sentence that has thus been pronounced unjust and unrighteous. They have complained of its injustice and prayed for relief, and they that have thus pronounced against such sentences, and in whose hands the power to afford relief is invested, have refused to hear the prayer. "Oh, consistency, thou art a jewel"! Bishop Onderdonk has fully paid the penalty of the sentence passed upon him, as the same is allowed by the Church to be of a character *just and right*. *Its continuance makes unjustly and unrighteously virtual deposition.*

JUSTICIA.

[We have inserted the above letter, because it throws a strong light upon the injustice of the Canon allowing the election of a Provisional Bishop. The continuance of the sentence depends wholly upon the pleasure of the House of Bishops, and on them rests a tremendous responsibility.—ED. CH'N.]

For the Churchman.

Churches in and about New-York.

MR. EDITOR:

Would it not be a good thing for you to publish occasionally in the *Churchman*, besides the list of city clergy, a list of all the churches and places of public worship according to the Church. We country clergy are often asked by persons going to New York or Brooklyn, which is the nearest church to my proposed location, and we are not always able to tell them. And it is not always when there that they easily find out, especially if they happen to be in a family not connected with the Church. We of course know where the principal churches are. But the location of the smaller ones, and the rooms where the Church service is held, we know nothing about. I assure you such a list, which of course you could easily prepare, would be very useful to country clergy and laity, full as much so as that of the clergy. And if you should entertain this proposition favorably, pray do not forget Brooklyn, for if we know little about the smaller parishes of New York, we know next to nothing about Brooklyn.

INQUIRER.

[We will endeavor to obtain an accurate statement and publish it monthly, as we do the clergy list. We must ask some one or more of our Brooklyn brothers to help us.—ED. CH'N]

For the Churchman.

Confession and Absolution.

REV. MR. EDITOR:

The very *honorable* court which tried Mr Prescott, pronounced it as their opinion that private (i. e. special) absolution may be given by a priest to a prisoner, and by turning to the office "for the Visitation of Prisoners," we will find that the priest is directed to "examine whether the prisoner truly repent him of his sins, exhorting him to make a *particular confession* of the sin for which he has been condemned, etc. After this confession the Minister shall declare to him the pardoning mercy of God in the form which is used in the Communion service." Let us suppose a man to have broken some law of the land by which he is condemned to the State Prison; it is very evident that while he is in prison the Chaplain may visit him, and in strict accordance with the letter of the rubric, receive his confessions and "declare to him the pardoning mercy of God." And as there is no restriction as to the number of these visitations, and he is exhorted to make confession of his SINS as well as "*his particular sin*," he may receive the "benefit of special absolution" as long as he remains a prisoner (although he may have the privilege of attending the *public* services of the Chaplain). But mark you, as soon as his term of imprisonment expires, the "benefit of special absolution" ceases—now, is not this inconsistent? Has the Church no penitents who "can not quiet their consciences [by means of self-examination], but who desire to open their grief to some godly minister of God's word, and receive from him the benefit of special absolution and such other godly counsel and advice as may tend to the quieting of their consciences, and the removal of all scruple and doubtfulness," except men confined in dungeons? Surely this cannot be the intention of that Church which confers on her priests at their Ordination the power to remit and retain sins.

RENKLUOF.

[We fully agree with you; but the absolution is ordered to be given to those *condemned to death*.—ED. CH'N.]

For the Churchman.

The Catastrophe on the Hudson.

REV. DR. WALTON:

Dear Sir, Mrs. HARRIET E. COLBY, wife of Stoddard B. Colby Esq. of Montpelier, Vt., and daughter of the late Hon. Jabez Proctor of Proctorsville, Vt., perished in the burning of the *Henry Clay*, within a few miles of your city, on July 28.

Such a calamity is so overwhelming to the bereaved, and viewed with so much indifference by the public generally, that the writer is reluctant to record by any public memorial the death of one who is thus killed to gratify pelf or passion. But such a record is due alike to the memory of the deceased, and to the murderous, disgraceful manner in which her life here upon earth was thus suddenly cut off.

Mrs. Colby was in the very meridian of life, in a most favorable social position, and as much beloved as it is possible to conceive. We have never known one more entirely above all possible reproach, or more tenderly, more devotedly beloved in all the relations of life. She had been a communicant in the Church for many years, and her christian life was, very purity itself. We never knew one of whom it might more truly be said, she was never unprepared to die. She left four children, one an infant, and all, at an age most requiring a mother's care; and a husband, deeply conscious of her inestimable worth; to all whom, the future portion of life cannot fail to bring the accumulating consciousness of an irreparable loss.

Of the manner, and the causes of such a death, it is impossible to speak with any degree of coolness. One would feel almost ashamed of himself, of his want of manly spirit, to be able to do so. If the testimony, given before the Coroner, is to be relied upon, and we know not how any doubt could be entertained of its perfect truthfulness, it is impossible to suppress the conviction, that the lives of from sixty to one hundred or more human beings, the most valuable lives, were sacrificed under circumstances clearly amounting to manslaughter in the commander and crew, and with some degree of probability, we think, to deliberate murder even.

We do not mean to say, of course, that the officers of the boat intended what they accomplished, the destruction of the boat and passengers. What we mean, is that they rushed their boat and its freight of human life upon imminent, obvious, almost necessary destruction, regardless of all consequences, with no pressing necessity, and no excuse, or apology, which any fair-minded man should not, and would not, blush to avow. And all lawyers know, that one of the standing illustrations, in the books, of the degree of malice requisite to constitute homicide, murder, is the firing a gun into a promiscuous crowd, even where no malice towards any particular person is shown, and indeed where the contrary appears. And could any sensible lawyer, or honest judge, for a moment entertain the opinion that it could make any difference that the offender had some personal reason why he wished to fire into the crowd, or even if he was absurdly foolish enough to hope that no lives would be thus sacrificed. The question, after all, is, Did the act necessarily imply imminent danger to human life? And did the culprit comprehend this, at the time he did the act? Proof coming up to this point, at common law would constitute the homicide, murder. And a degree of culpability far below this, as is well known, will constitute the offence, manslaughter.

If these men were to be tried for this offence, by the testimony already devolved, in Westminster Hall, at the bar of the King's Bench, perhaps as impartial a tribunal, ordinarily, as can be found upon earth, and that testimony were not rebutted by countervailing evidence, they could not hope to escape transportation, in all probability for life; and there is some reason to believe, that if such a reckless affair could ever occur in England, the parties implicated would not be sure of escaping a conviction for murder even, and a public execution, which there is no doubt such convicts would deserve in moral justice far more than the ordinary murderer. If the unfortunate Dr. Webster, who murdered his debtor to escape liability for debt, deserved death, which is now pretty generally conceded, what should be done to a boat's officers and crew who put in peril the lives of three or four hundred passengers, and actually destroy nearly one hundred, to gratify a momentary spirit of rivalry, or a little spite or spleen towards a rival line?

If the law of some of the Oriental countries existed here, by which such offenders, when convicted, could be hung up on a gibbet in chains, upon the banks of the Hudson, a standing admonition to all steamboat captains who should hereafter profane the waters of that river in a similar manner, we certainly with our present feelings should rejoice to see it rigorously executed. We could not, under the circumstances of the loss of so many lives by such murderous means, feel that the punishment was too severe.

But in fact, we do not expect that these offences will ever receive any punishment. The thing will be forgotten, and the very offenders meet no public rebuke, or general odium. It will in fact, no doubt, be esteemed a rather creditable affair to them. If they should be brought to trial, we fear from our past experience there could not be found a jury from Holton to San Francisco who would agree to convict them of any offence, however clear the evidence. And if they were convicted, they would contrive to cheat justice of its due in some method or other without much difficulty. The simple truth is, the public approve just such affairs as this was; it gives life a relish, as they call it.

We have no disposition to speak with severity, or to encourage mob law. But the law makers, and those who administer them, must make it a more serious business, or else be prepared for the universal reign of Lynch law. There is a limit beyond which forbearance ceases to be a virtue. If the passengers should in all such cases mob the officers and crew, it would be far better than the catastrophe which did occur in this case, and could not fail to be regarded as clearly and obviously justifiable as any act of self-defence.

I. F. R.

Randolph, Aug. 2, 1852.

THE CHURCHMAN.

NEW YORK, AUGUST 14, 1852.

Civil Courts and Courts Ecclesiastical.

A decision was lately delivered by Judge Mitchell, of the Supreme Court of this State, in the New York District, which is of considerable importance from the principles laid down. We shall therefore bestow a short space upon its consideration. It so rarely happens that the authority of a judicial decision is attained in Church matters, that we deem it expedient to record them, when of importance.

DECISION.—Rev. William F. Walker agt. Rev. Issac H Tuttle and others—motion to dissolve injunction.

The complaint stated that plaintiff is a minister of the Protestant Episcopal Church of this Diocese, and that defendants were, in May, 1851, in session as an ecclesiastical commission, under the authority of that Church, for the investigation of charges preferred against plaintiff as such minister. On that occasion he left with the defendants certain papers, on their undertaking to surrender them to him on the termination of their investigation. He now claims a return of them, and that defendants be enjoined from making any use of them. It also appears clearly, by the affidavits of defendants, that the papers were received on the understanding that they should remain in the possession of the defendants until they were absolved from all the duties devolved on them by the commission, and that plaintiff was distinctly informed that he was at liberty to submit any papers or not, on his part, as he pleased, but if he submitted any, they would be retained by the Commissioners until all their duties were fulfilled. That the Commissioners unanimously made a presentment against him, and that the papers are all material to sustain the presentment. That a Board has been duly appointed to try the plaintiff under that presentment, and Rev. Mr. Tuttle swears it is the duty of the Commissioners to act as prosecutors on the trial, and that their duties will not cease until after the trial shall have been completed. The other defendants, in general terms, concur with Rev. Mr. Tuttle.

Some of the papers which the plaintiff claims, those of the 5th class, were not received by the Commissioners from Rev. Mr. Walker, but from Mr. Wooster, the father of Miss Wooster, who authorized Rev. Mr. Halsey to place them before the Commission, to use them upon any trial which might be the result of the Commission. Those papers were written by the plaintiff to Mr. Wooster and his daughter.

The Commission was applied for by Rev. Mr. Walker, as he informed Rev. Mr. Tuttle, and was ordered and convened on his express request, and he attended voluntarily before it.

The plaintiff has failed to make out the case on which his complaint is founded. The complaint alleges that the first four classes were delivered by him, on the understanding that they were to be returned at the termination of the investigation by the Commission. All the defendants substantially deny this, and say that they were delivered up on the express understanding that they were to be retained by the Commission until all its duties were performed, and they should be dissolved from their labors as such Commissioners.

The terms used, "all the duties," showed clearly that something else was understood by both parties than the one duty for which they were convened, viz.: of determining whether there was cause for presenting the accused for trial.

The 11th section of the 17th canon of this diocese, clearly indicates that those who present are to be prosecutors. It declares that the defendant may appear at the trial by Counsel, and that if he do so, those who present shall have also the like privilege.

The canon thus recognizes the defendant as one party to the trial, and those who present the other. In every trial of a criminal nature some one must be appointed to conduct the prosecution; and the Church has deemed it expedient to throw this duty on the presenters.

In this case the Commission was appointed under the 1st section of the 17th Canon, and consisted of three presbyters and two laymen. And the section makes it their duty to present the accused, if there is in their opinion sufficient ground for presentment. The other sections also treat the presenters of parties to the trial which is to take place, and the second makes it the duty of the Bishop to nominate twelve presbyters not being parties to the presentment, from whom the accused is to select five as his triers. Not less than three of the five can constitute the court.

All this assumes that there are two parties to the trial, the accused "one;" and no one is in any way indicated as the other except the parties presenting; and the 11th section shows, beyond doubt, that those who present are to be the other party. The accused has a right to appear in person or by counsel, as he may choose; but if he appears by counsel then the party presenting has a right also to appear by counsel, but not otherwise. Whichever way they appear they are the prosecutors on the trial, and their duties are not fulfilled until the trial shall be closed.

By the very terms, therefore, under which the papers are submitted to the defendants, they have a right to retain them until the close of the trial.

The papers in the fifth class were written by Rev. Mr. Walker to Mr. Wooster or his daughter. They have the right to retain them. They have no right to publish them for gain, or for any unlawful purpose, but if they contain evidence of the plaintiff's having violated the law of the Church of which he is a member, they have a right to use them before any tribunal of that Church to show his guilt. By becoming a member and minister of that Church he has subjected himself to its jurisdiction, and consented that his words and his writings should be proved before any of its tribunals before which he is to be tried. The injunction must, therefore, be dissolved, with costs.

Several points are here observable. In the first place, the Church, like every other society, has, in a civil sense, the right to make its own by-laws or rules, and these laws, so long as they are not inconsistent with the laws of the State or of the United States, will be respected and even enforced by the civil courts.

2. Every member of the Church, by his connection with her, is bound to respect and observe the rules so made, while he continues to maintain such connection. This is especially true in the case of a clergyman, because he expressly binds himself to such observance.

3. When a Church tribunal is engaged in the discharge of its appropriate functions according to the laws of the Church, the civil court will not interfere with it.

We do not advert to the special facts of the case before, because their consideration would divert us from the main point, viz., the relation of these Civil and Ecclesiastical Courts to each other. That wise journal, the *Protestant Churchman*, considers it would be well "for our Convention to unite with our brethren of the *other denominations* [our own italics] in an application to our legislature, depriving civil courts of the authority exercised in this instance." This is another proof how closely Popery and Puritanism are associated. It will be more fully developed in the course of this article.

In our land Church and State are happily unconnected. No special privileges are given to any class or association of persons, because of their religious tenets. Free scope is given by the constitution to each to exercise freedom of opinion in religious matters untrammelled and uncontrolled by the restraints of the law, except when the principles professed may be immoral and licentious, or directly subversive of the social welfare. The vicious excesses and communist principles of Jack of Leyden, for example, and his followers, would no more be allowed by the civil power in these days of liberty and freedom, than they were in the outbreak of the Reformation. Society could not exist under a toleration of such outrages, and the State would repress them as inconsistent with the fundamental principles on which the welfare and safety of every well ordered commonwealth depend. The time will doubtless soon arrive when the licentious practices and orgies of the Mormons will require the strong arm of justice and the executive to repress them—distance and seclusion render the decision at present unnecessary. These, however, are extreme cases. In the eye of the law all bodies of men among us have the right to follow their own religious notions, whatever they may be, with the exception above; and to take all proper and necessary measures for enforcing and exacting obedience to their rules and regulations, from those who have united themselves with them. No matter how absurd they may appear to those who are not of them, they must be left to follow their own path. Whatever is done legally by their officers and tribunals according to these by-laws, will not be interfered with by civil courts of justice. If it can be shown that they have not been duly followed, of course a civil court may and is bound to interfere. A member of a religious body does not forfeit the general or particular rights of a citizen when he joins himself with it. He submits himself to certain rules, and is bound to pay them obedience. A society of this kind must have, like every other organized body, officers who shall conduct its affairs and execute its laws. Every good member will acknowledge that these officers should be obeyed in what they lawfully do.

But the question now occurs, is their authority unlimited? Can they interpret the rules of their society as they please, and enforce their interpretations as though they were infallible? Suppose they act unjustly and unrighteously, in manifest violation of the fair construction of the laws by which they profess to be governed, is there no remedy? If so each Christian body is a little Popedom of its own, and may exercise the like despotic power within a restricted circle over the bodies and souls of men. For it may rob them of a good name, work them great injury in property, in family relations, in social standing; inflict irreparable injury by libels and slanders, circulated with great diligence, and calculated to have the most disastrous effects on the future prospects of the individual; and then the men who have done all these wrongs and inflicted all these injuries, may shelter themselves under the plea of religious privileges. Suppose for instance that some men in official station wish to injure a priest of the Church, and in the presentment charge him with "immoral conduct", every one would understand that he had been guilty of a breach of the seventh commandment, or of gross falsehood, or some other flagitious crime.—And suppose that after this charge had been widely circulated, and the unfortunate accused had been every where regarded as a Pariah and a leper in a moral point of view, it should turn out that the presenters had penned this foul charge because he had in a sermon contravened the Calvinistic doctrine of "justification by faith alone," or turned his face to the altar in saying the Litany and other prayers in public service, and that these wise gentlemen considered that in one case he had not conformed himself to the *worship*, and in the other to the *doctrine* of the American Church, according to the promise prescribed in the 7th Article of the Constitution, and that *therefore* he had violated his ordination vow; and that having violated such vow

he *therefore* had been guilty of "immoral conduct"! Now we maintain that such publication would be a gross libel if it wrought the damage and injury we have supposed, and would entitle the party injured to a claim for heavy damages against his reckless slanderers in a civil court. Suppose, further, that this had been done with the consent and knowledge of the diocesan, whose zeal against what he chose to call "Tractarianism" was much greater than his theological knowledge, and that he not only approved the presentment, but chose a court of presbyters of his own way of thinking, who would be sure to find such a verdict as he wished. And that accordingly the unhappy presbyter was found guilty and degraded for "immoral conduct", and published as such to the world, the "immoral conduct", consisting in such acts as above described. Will it be contended by any reasonable churchman, that he would not be justified, as an injured citizen of this republic, in appealing to those civil courts where impartial justice presides, and where each trespasser upon another's rights is restrained and punished no matter how large his power or exalted his station. It would be vain to plead that the libel had been composed by a Standing Committee, approved and copied by a Bishop, and sustained and sanctioned by a court ecclesiastical. The answer would be, "Sirs, ye may execute judgment, justice, and right, in the mode and after the rules prescribed by your Church; but when you transgress those rules, do violence to law and equity, and make power and authority the instruments of vindictive feeling and theological hatred, ye are no more protected than the meanest citizens of the commonwealth." Will the Protestant advocate of unlimited ecclesiastical tyranny venture to say that this decision would be incorrect, and call upon his brethren of "*other denominations*" to petition the legislature to prevent the bringing of a suit for libel in such a case?

Again let us look at the case before us. Certain reverend gentlemen acting as an ecclesiastical commission, have in their hands certain papers of great importance belonging to the plaintiff, and he wants to get possession of them, and in the mean time to prevent them from using them. As it turned out, they were perfectly justified, in the view of the Judge, in retaining possession of them, and he so decided. The injunction was not served, it should be observed, upon them as a *court*, but as *individual citizens*. All the splutter, therefore, about the "civil court interposing its authority to arrest the proceedings of an ecclesiastical tribunal in the Church" is simply moonshine. The true question was whether these gentlemen had lawful possession of the papers, and that was a proper question for the consideration of the court, nor could it be determined without hearing both sides. To deny the application to a civil court in such cases, might work gross injustice, if people were at liberty to get the papers of another as they could and use them as they pleased.

Suppose the Rev. Editor in the plenitude of a Puritan zeal should become the presenter of one of his brethren, and a Court should be convened. Suppose in his righteous indignation he should gain access to his study or strong box in his absence, and get possession of books, letters, or other documents he might fancy essential to the success of his presentment, and then that the other party, finding out the abstraction, should apply to a civil court to prevent the Doctor from using them and to have them returned. Would he cry out that they were before an ecclesiastical tribunal and necessary for his purposes: would he call the judge's mandate to deliver them up, an interference with the authority of the ecclesiastical court—a subversion of the Protestant religion—and call upon his dear "brethren of *other denominations*" to apply to the Legislature to prevent such interference for the future? As to calling upon "our Convention" he may rest assured by past ill luck that the call would be fruitless, and that it will never stultify itself by doing anything of the kind.

We trust this familiar example, which of course is purely *hypothetical*, will open the eyes of his understanding to see the consequences of the measure he advocates, and induce him to leave alone his "brethren of other denominations", in this instance at least. And being somewhat agitated by the hypothesis, we leave the subject for the present.

An Act of Discipline.

When we announced the promise of the *Calendar* to behave itself decently and quietly towards The Churchman, we did not confide in it. The result shows our knowledge of human nature, or, more definitely, of the nature of the conductors (whether ostensible or secret) of that miserable print. For in the last number, we were not surprised to find a column and a half of renewed and stale abuse, containing, if possible, more of malice, scurrility, and falsehood, than any previous article, and they were certainly bad enough. We fear that, in spite of protestations to the contrary, the sensitive part is still sore, and that some relief is sought by calling names and saying "things that are not." So far does the frenzy of the editor and his associates carry them that even the suffering Bishop of this Diocese is not spared an unfeeling allusion. When we consider that the part which the Bishop of Connecticut took in the trial and sentence of his much injured and persecuted brother was by no means creditable to him in a judicial capacity, we must say that a paper, published almost under his very eye and favored by his especial commendation, might have had the grace to avoid the infliction of a gratuitous insult and the indulgence in unmanly revilings. But it is the *Calendar* which has done it and it is not strange. The wonder would have been if it had forborne.

As for the calumnies and falsehoods respecting ourselves, we are not going to refute or answer them now. They are but repetitions of what was said long ago by the reckless individual who acted as editorial *locum tenens* for a brief space. They were answered by us so effectually as to draw from him two elegant epistles, which will form durable and shining specimens of his taste, veracity, and manners, and will, no doubt, find a prominent place in the collective edition of his works when published. They of course terminated the controversy, and we shall not re-open it.

Though these wretched fictions pass by us as the idle wind, it would not be consistent with our office and dignity to leave them unpunished, and we wish the punishment to be prompt and effectual. We therefore give notice that we have stricken the *Calendar* from our exchange list for its *unscrupulous mendacity*. It may now rail as it will; we are, according to the usages of civilized society, entirely exonerated from noticing it. We shall treat its shoutings and contortions with the same contempt that we would the gander's hiss, the asses' bray, or the bellowings of a cleveland ox.

At the late commencement of Jubilee College the degree of LL. D. was conferred on the Rt. Rev. John Henry Hopkins, D. D., Bishop of Vermont. The same degree was conferred by Geneva College upon the Rev. Calvin Colton, Professor of Political Economy, in Trinity College, Hartford, Ct.

We return our thanks to the Secretaries of the several Conventions of New Hampshire, Massachusetts, New Jersey, North Carolina, Maryland, Tennessee and Texas, for the last journals of those dioceses. We shall give abstracts of the parochial reports, &c., as soon as practicable.

New Publications.

Austria in 1848 and 1849, being a History of the late political movement in Vienna, Milan, Venice, and Prague, with details of the Campaigns of Lombardy and Novara; a full account of the Revolution in Hungary, and Historical Sketches of the Austrian Government, and the Provinces of the Empire, by Wm. H. Stiles, late *chargé d'affaires* of the United States at the Court of Vienna, in 2 vols. Pp. 361 and 444. Harpers, 1852.

The period embraced in these volumes was one of the most momentous consequence to the Empire of Austria. At the commencement of 1848, she was regarded as one of the first rate powers of Europe: her dominions, though heterogeneous in races languages, and interests, were apparently bound together in one strong bond; she had withstood unmoved the shock of the French Revolution of 1830; and the life of Metternich was regarded as the pledge and assurance of the continuance of tranquility. Suddenly, as by magic, the whole scene changes. Lombardy is in arms, the Austrians are expelled from Milan, Venice, and other principal cities; Bohemia rises in insurrection, and Hungary proclaims its national independence. Vienna itself compels the veteran Metternich to flee, and extorts a liberal constitution from the terrified Emperor. The Austrian Empire seems irrevocably broken up, and great is the rejoicing of the friends of Democracy. Two years pass, and we find all things apparently restored to their wonted channel. Lombardy is bound in tighter chains than ever; Prague has been compelled to obedience by the terrors of a bombardment; and Hungary is bleeding and crushed between the upper and nether millstones of Russian power and Austrian vengeance. The dream of liberty has passed away like the brilliant and transient flight of a rocket.

We were fortunate in possessing as Charge at the Court of Vienna at that time, a gentleman of so much observation and intelligence as Mr. Stiles, and he has recorded in these volumes those facts and principles which may serve the reader as a safe guide through the perplexing labyrinth. The Historical sketches serve to inform him how this vast empire was made up, and how different and conflicting were the materials of which it was composed. The various causes of dissatisfaction, national and local, the different sources of jealousy and dissatisfaction, and the great leading questions which come up for description and decision every now and then are set forth succinctly but comprehensibly. We are pleased with the calmness and impartiality displayed in this part of the work, the absence of all pretension and grandiloquence, and the exhibition of a candor and moderation worthy of an American statesman. He shows, also, the reasons of the failure of this movement in the Austrian dominions from the incapacity of the leaders, and the unfitness of the people for a liberal government.—The narrative of the Hungarian War confirms this view, and he details with the same candor the errors of which Kossuth and his companions were guilty, while he does justice to their patriotism and zeal. The careful perusal of this part of the work will do much to correct that wild notion of intervention in the affairs of that unhappy nation, which is at present a favorite theme with some politicians and editors. If Hungary failed to achieve its liberties with the vast advantages it then enjoyed, it is not easy to see how it can regain them now when those advantages have been lost, and the country is gladly settling down into a state of repose. The documents appended are valuable, and the author has shown much judgment in their selection. The military campaigns also are well presented to the reader. The publishing part is very satisfactory.

A Latin-English, and English-Latin Dictionary, for the use of Schools, chiefly from the Lexicons of *Freund, Georges*, and *Kaltschmidt*, by Charles Anthon, LL. D. Prof. &c., Columbia College. pp. 1260. Harpers, 1852.

The object of the learned and industrious Professor has been to provide the youthful scholar with an accurate, reliable, and comprehensive dictionary, containing all the words to be found in the Latin classics commonly read in schools, with their appropriate meanings. The defective and illogical abridgments hitherto in use have proved but uncertain and erring guides to the neophyte in the thorny as well as flowery paths of classic lore, as we too well learnt in our early days. The present volume is founded on the Rev. J. E. Riddle's translation of Dr. Freund's "*Gesammtworterbuch*" with corrections and additions from other sources, which the extensive reading and profound scholarship of the American Editor has enabled him to employ to the best advantage. This is especially the case in the department of comparative etymologies, in which a judicious mean has been observed between meagreness on the one hand, and imaginativeness on the other. The derivations given from other languages are instructive and well founded, and will afford a safe ground for further progress in this department to the diligent student. In the renderings, the primary meaning is first given, and then the various derivative meanings, according to the excellent plan of Freund. It must be evident, on comparison with an abridgment of Ainsworth, for instance, how much this volume excels in clearness and precision of method. Numerous illustrations from authors are given, but they are not overcrowded, and are selected with admirable judgment. We have dwelt in the above remarks on the Latin-English part, which occupies about three-fourths of the book (950 pp).

The English-Latin is taken chiefly from Kaltschmidt. The two pages at the end on weights, coins, and measures, are invaluable to the schoolboy.

The second volume of the Life and Works of Robert Burns, edited by Thomas Chambers, has been re-published by the Messrs. Harper. It extends the biography to the beginning of the year 1789. We are confirmed in our opinion of the high value of Mr. Chambers' work, on an examination of this volume.

The Life and Letters of Barthold George Niebuhr, with Essays on his character and influence by the *Chevalier Bunsen* and Profs. Landis and Norbell. Harpers, 1852. pp. 563.

The name of Niebuhr is renowned as an historian, and his profound researches have shed a new light upon the early history of Rome. If we connect our ideas of him in this character with those of seclusion and abstraction from the world, we shall do him great injustice. He was also distinguished as a statesman and diplomatist, and held some high civil appointments. Enough is said about his life and literary career to enable the reader to ascertain what he was and what he did, but the great interest of the present volume consists in his own letters which are numerous and familiar, and in them the inner workings of his mind are freely and unostentatiously laid open. He was, we find, a favorer of the Prussian government theological system, which took one-half the tenets of the Lutherans, and one-half of those of the Calvinists, fused them together under the auspices of eminent statesmen, and then forced them on the two contending bodies at the bayonet's point. This comprehensive scheme is a favorite one with the Chevalier Bunsen, and it is more than suspected that he is trying to induce English statesmen to adopt the same plan with the establishment. The weakness and futility of the scheme is evident from Niebuhr's own letters.

La Gran Quivera, or "Rome Unmasked." A poem. N. Y., C. Shepard & Co. pp. 244.

The conquest of Mexico by General Scott, under the name of *Scotus* is adumbrated in this work. President Polk is modestly styled *Augustus*, and General Taylor is *Godfrey*. It requires more attention than we have been able to give to find out how "Rome" is "unmasked," and certainly the opening has not proved attractive enough to induce us to plunge deeper into the mystery. The lines are far too often lame and prosaic, an obstacle sufficient in itself to deter any but a most resolute spirit. It is a pity for the book externally is very handsome, and the paper and print are excellent.

The Conquest of Monterey is a portion of the poem published separately.

Outlines of English Literature, by Thomas B. Shaw, B. A., Prof. of Eng. Literature in the Imperial Alexander Lyceum of St. Petersburgh. A new American edition, with a sketch of American Literature, by Henry T. Tuckerman. Phila. Blanchard & Lea. 1852. pp. 489.

We have here a *desideratum* supplied, which we have long felt, a comprehensive, readable, and discriminating sketch of English Literature. The author's style is agreeable and his criticisms generally judicious and instructive. It commences from the very dawn of the English language and carries the thread down to the most modern writers. We find here and there inaccuracies, as when he speaks of Lardner as one of those who do honor to the Reformed *Church of England*—when, unhappily, he was a *Dissenter*—and false liberalism, as when he finds fault because the wretched Byron was not interred in Westminster Abbey, which he terms a *Pantheon!* of England's worthies—oblivious, apparently, that it is a Christian church. Mr. Tuckerman's essay is a neat and commendable performance.

Time and Tide, or Strive and Win, by A. S. Roe,—Appletons, 1852—exhibits the usual good sense, pleasing style, and business like narrative of the author, and inculcates useful lessons of morality, and integrity.

The Mother at Home, by John S. C. Abbott, Harpers, 1852, contains much that is useful and practical, for the wise training of children. In the guides for *religious instruction*, the Catechism and Prayer Book are not mentioned, as was to be expected, but they are indispensable aids in the fulfilment of the duty of religious education.

Foreign Intelligence.

Since our last the *Niagara* has arrived at Boston, and the *Pacific* at this port.

It seems to be now pretty certain that the Derby ministry will have a small majority in the Commons. They will not, however, be able to re-impose any protective duty on corn. The Peelite-Conservatives who may support them on other measures would desert them on this.

The *Times* thus enumerates the returned members:

	Min.	Oppos.	Total.
England and Wales	273	223	496
Scotland	20	31	51
Ireland	32	47	79
	325	301	626

The above list is not complete.

The Morning Chronicle, a bitter opponent of the present ministry, classes them as: Ministerialists, 290; Whigs and Liberals, 310; Peelites, about 50.

It is reported that Lord Malmsbury, the present Foreign Secretary, will go to Paris, and that Lord Stratford (late Sir Stratford Canning, distinguished as a diplomatist, especially at Constantinople), will take the seals of the Foreign Office. This would give some strength to the Ministry.

As usual other disgraceful riots have taken place, especially in the election for County Clare, Ireland. The military had to fire, and several lives were lost. The English mode of election is no doubt much to blame, as the whole process seems designedly calculated to inflame the passions of the populace and to provoke the breach of the public peace.

The French President has been making a tour to Strasburgh, under very different circumstances to those under which he last visited it, and was warmly received in many places on his route. The story now is, that he will be elected Emperor in December, and marry a Princess of Baden, who is in the process of change from Protestantism to Romanism for the purpose.

The French are busily engaged in fortifying the Castle of St. Angelo and other parts of Rome. They have called away the Papal artillerymen from Ancona and other places of strength to Rome, on the pretext of instructing them in gunnery, and supplied their places with French.

The famous yacht *America* has been beaten in the Regatta by the *Arrow* and *Mosquito*, coming in third, two and a half minutes behind them. It appears that the wind was very light and baffling, which gave her opponents, who were much smaller and lighter, a great advantage.

Among the Romish clergy who have taken prominent parts in the election proceedings has been the notorious Dr. M'Hale. We cull a choice specimen of his rhetoric and obedience to the laws of his country.

Within the week—and I mention it not in a spirit of vaunting, but in a spirit of humiliation—oh, yes! here there is a monopoly about freedom, such as existed among the ancient Lacedemonians, who, although they boasted of being the freest people in the world, were yet afraid to count their own slaves, so numerous were they [hear, hear]. Talk of civil and religious liberty in a country where a man is obliged to violate the law as I did on last Friday! Many of you remember to have seen the venerated form of the sainted Bishop of Kilmacduagh. Many here remember well the lessons of piety and wisdom which fell from his lips [cheers]. It was my melancholy duty to attend on last Wednesday where his ashes were gathered to his fathers, for he was deposited in the tomb of Duagh, the first Bishop of Kilmacduagh, who distributed blessings among the poor long before that excrescence of Christianity, the Protestant Church, disgraced the world. I do not now speak of it as a creed, I speak of it politically. When entering the gate I was reminded that I was about violating the law, that that was the freehold of the Protestant clergyman, and that he was there. If I were guilty of a violation of the law I now avow it before the world, and what is more I feel it my duty to proclaim that I should think myself a traitor to that duty that was imposed upon me by heaven if I were to shrink from proclaiming that I performed the obsequies over my venerable brother [loud cheers]. The law reminded me of the violation of its enactment which I was committing—I was reminded of a recent proclamation, but I was also reminded of the answer of the apostles of Christianity, when they were told that they should be cast into prison if they proclaimed Christ crucified. The words of the apostles were my maxim—"whether it be lawful to obey man, or obey God, judge ye [loud cheering]. That has been and shall be always the rule to guide me in setting at nought every future penal enactment and every anti-Catholic proclamation [loud and long-continued plaudits amid which his grace retired].—*Evening Journal*.

As it certainly is not essential to the free exercise of the Roman religion, that its officials should thus audaciously intrude on the rights of the clergy of the Church of Ireland, we hope soon to see that this Popish vassal has been taught that lesson he richly deserves.

From the Gospel to the Law.—The Courier and Enquirer states that at the last term of the Supreme Court, held at Delhi, the Rev. Dr. Andrews, late rector of St. Paul's Church, Binghampton, was admitted to the practice of the law. We have seen no notice of his renunciation of the ministry, but presume it has been consummated. Such a turning away after putting the hand to the plough, is very sad and fearful.

Diocesan Intelligence.

Maryland.—On Thursday, the 29th of July, we had the pleasure of being present at the annual commencement of the College of St. James. It was the close of the tenth year of the existence of that truly Church institution, including that period of its existence, as St. James' Hall, which preceded its possession of collegiate powers. We learned from the able address of the Rector, that it had been a year of great prosperity, moral and spiritual; good order and a satisfactory progress in the ordinary studies had marked its progress, while the lamented death of the late Bishop of Rhode Island, alone prevented its conclusion from being solemnized by the administration of the holy rite of Confirmation, to fifteen of the pupils. The Commencement was held on a day in which it was difficult to say whether the loveliness of the weather or the magnificent prospect from the college grounds, contributed most to the enjoyment of the spectators. The number of visitors was large, and every thing was exactly what might have been desired; except the feelings excited by the vacant episcopal chair on the stand, reminding every one so forcibly of the death of the late Bishop of Rhode Island, and of the illness of the Bishop of Maryland, who had on every previous occasion filled that vacant seat.

The exercises were introduced by the special services set forth for that purpose by the Bishop of the diocese, conducted by the Rector, and closed by the chanting of the *Gloria in Excelsis*, by the students and many of the spectators.

The following degrees were conferred:

A. B.—Sidney P. Jones, Md.; Bernard Carter, Md.; Ed. W. Belt, Md.; Charles Wheaton, N. York.

A. M. (in course.)—Thos. H. Perine, (A. B.) of 1849; Thos. F. Johnson, (A. B.) of 1849; Edward T. Whittingham, (A. B.) of 1849, and M. D; and on the Rev'd J. W. Nott, A. B., of Union college, Schenectady, N. Y.

A. M. (*ergo honoris*.)—Henry A. Coit, Md.; Geo. W. Hunter, Penn.

LL. D.—Hon. Jas. A. Pearce, U. S. Senator, Md.

The death of Bishop Henshaw was severely felt at the college of St. James. He was actually on his way thither in order to ordain one of the tutors, confirm fifteen of the pupils, and supply the place of our own Bishop at the examinations and commencement, when within a very few miles he was struck down in so sudden and awful a manner. It was felt that under the circumstances too much respect could not be paid to him. A delegation composed of the Rector, a clerical and a lay professor, immediately proceeded to Frederick to meet his remains, and with the Assistant Bishop of Virginia, some of the neighboring clergy, and a number of citizens of Frederick, escorted them in solemn procession to the cars. The Trustees afterwards adopted the following resolutions:

Whereas, The Trustees of the college of St James have heard with deep sorrow of the death of the Rt Rev. J. P. K. Henshaw, D. D., Bishop of Rhode Island, during a visitation in this Diocese, undertaken at the request of our own beloved Bishop, now absent from this country for the improvement of his health. Therefore,

Resolved, That this Board do hereby record upon their minutes the profound regret which they feel at being deprived of the presence and services of Bishop Henshaw in Confirmation and Ordination on Sunday last, and on the occasion of the Annual Commencement at which he was expected to preside.

Resolved, That they truly sympathise with the absent Diocesan in the disappointment of his plans for services in his absence, and in the sorrow which he will experience when he first hears in a land of strangers of the decease of a beloved brother whilst performing for him an act of friendship.

Resolved, That although some of the circumstances of this sad event were distressing beyond the ordinary measure, they cannot suffer themselves to doubt that the All-Wise Disposer of events has had some good purpose in view when so ordaining them.

Resolved, That members of this Board as Churchmen of the Diocese of Maryland do hereby desire to bear testimony to the high character of the deceased as a man and as a minister of Christ, which he earned in Baltimore by service as a Pastor for more than a quarter of a century.

Resolved, That they regard the loss of Bishop Henshaw from the House of Bishops as an event very greatly to be lamented, inasmuch as the elements of sound judgment, fervent piety, and expansive Christian love were in him united in a rare and wonderful degree.

Resolved, That the bereaved family and Diocese of the departed are entitled to and shall receive the hearty sympathy of this College, which is hereby affectionately offered.

Resolved, That copies of these Resolutions, signed by the officers and attested by the College seal, be forwarded by the Secretary to the family of the deceased, to the Bishop of Maryland, and to the Standing Committee of the Diocese of Rhode Island, and that they shall also be sent for publication to the Church Times the Diocesan paper.

[L.S.] John B. Kerfoot, Pres. pro tem.
Russell Trevett, Sec. of the Board.

—*Church Times*.

We have been favored with the Register of this College for 1851-2, 10th session, which discloses a flourishing state of things. The number of Professors and instructors is 18. The number of students: 4 seniors, 13 juniors, 12 sophomores, and 18 freshmen; total, 47 in college classes. The number this year will no doubt be increased. The number in the Grammar school is 47; making a total of 104 during the 10th session. It is a striking feature that the course of instruction in the doctrines, discipline and worship of the Church is strict and exact, both theoretically and practically; the Holy Days are devoutly observed as required by the Prayer Book, and the Daily service is used according to its provisions. We are glad to find from all accounts that this truly Church college is in a very sound and prospering condition.

From the Vicksburg Church Herald.

Mississippi. — *Ordination*. — Mr. John Philson, was admitted to the Holy Order of Deacons, by the Rt. Rev. Wm. M. Green, in St. Andrew's church, Jackson, on Sunday, the 25th inst. The Bishop preached from Isaiah, 21, 11,—"Watchman, what of the night."

The church was crowded to overflowing. After the services, the Holy Communion was administered to a large number of communicants.

The Convention.—The Convention of the Diocese, which reassembled at Jackson on Thursday, the 22d instant, adjourned on Saturday, at about 7 p. m. Harmony and peace pervaded its counsels, and all its members seemed to have been governed by but one motive, zeal for God and His Church. Although from various causes, the Convention was not as full as we could have desired, yet what it wanted in numbers, was compensated by the energy and devotion of the members present, to the great interests of religion and education. We were much gratified to learn from the Bishop's address, parochial reports, and other sources, that the Church was steadily increasing throughout the State, and that more of self-sacrifice and zeal in its behalf, was being duly manifested by its members. The Church in Mississippi knows nothing, as yet, and God, we hope, in His mercy, will ever prevent it from knowing, anything of the spirit of party.—We are, with but few exceptions, contented with being simply *Churchmen*—Prayer-book Churchmen. We take the Prayer-book in its plain, literal meaning for our guide—in the exposition of the Scriptures. We believe that what "is written is written," and we do not care to exchange it, by endeavoring to explain it away by that *mental mysticism*, which can read black for white, or *vice versa*. We have great cause to be thankful to the giver of all good, that through the instrumentality of His Holy Spirit, our councils have been moderate, and whilst characterized by Christian zeal, have not exceeded the bounds of that charity, which "hopeth all things."

The Convention was deeply impressed with the necessity of adopting some methodical system, by which the strength of the Church, in a pecuniary point of view, could annually and systematically be brought to bear on its missionary operations. A Canon was accordingly passed, directing that there should be two annual collections of the offerings of the people, in every parish, for missions in the Diocese. In connection with this subject, two resolutions were also adopted, earnestly recommending to the Rectors of every Parish, to adopt the system of weekly collections, and also to have a *mission box* placed in all the churches, for foreign, domestic, and diocesan missions, thereby enabling all who voluntarily desired to contribute to these objects, to do so with convenience. We view these measures as deeply important, and we will hereafter more particularly advert to them.

A resolution was also passed (which of course lies over for the action of the next convention) recommending an amendment of the constitution, so as to make Jackson the place where the convention shall always meet.

Another amendment of the constitution was also proposed,—that, in case of any epidemic disease, at or near where the convention was to be held, or for *other good cause*, the Bishop, with the advice of the standing committee, might change the place where it should meet.

A resolution also passed appointing several gentlemen to revise the constitution and canons, and report the same to the next convention.

The Trustees of the Episcopal Institute, in their report, show a very prosperous condition of the Institution. We will lay the report before our readers at an early day.

The Trustees have commenced the main buildings of the Institute. They expect they will be ready by the first of October for the reception of students.

Other resolutions and acts of a minor character were passed, which need not here be noticed.

EXTRACTS FROM THE BISHOP'S ADDRESS.

However small may be the fruit of my labors, I can truly say that my time and strength have been cheerfully given to the cause which I trust we all have equally at heart. I have spent but two Sundays unemployed; and those were passed upon a sick bed. Every parish within the diocese has been visited; and some of them more than once And I heartily thank the Giver of all good for the measure of health and strength vouchsafed to me, whilst engaged in His work.

I have confirmed one hundred and twenty-nine; and baptized, in various places, twenty-three adults and seventy-one infants; preached one hundred and twelve times; and, in the course of my visitations, have been absent from my family at least three-fourths of the year.

Four churches will be ready for consecration before my visitation in the Fall.

Two persons have been ordained, viz.: the Rev. Joseph H. Ingraham, raised to Priests Orders; and Mr. Wm. Parker Scott, admitted to the Diaconate.

The only candidate for Orders on our list at the last Convention has been ordained. Another has been added, viz.: Mr. Thomas B. Bailey, of Columbus. And another, Mr. George T. Rider, has been transferred to this diocese from that of Connecticut.

You will see from the accompanying report of the Treasurer of the "Society for diffusing Christian Knowledge" in the Diocese, that that most useful Institution is beginning to attract the attention which it so justly deserves, and so earnestly invokes, at the hands of one and all of us, brethren. If any object can claim the immediate and liberal regard of the friends and members of the diocese, it is this. For it is from the treasury of this society that the means are to be derived for helping feeble congregations to supply themselves with the worship and the teachings of the Church, and for sending forth Missionaries to gather our scattered sheep into the fold, in order that they may be fed with the bread of life, and grow into flocks meet for the Great Shepherd's care.

There are now eight places within our borders ready, and I may say impatient, to welcome the voice of the Missionary among them. At each of these points, there is a willingness, as well as ability, to contribute from one-half to three-fourths of the sum necessary to the comfortable support of a clergyman. For the remaining portion, they look with hope and expectancy to the aid of this Society. In full confidence of being sustained by the diocese, your Bishop has pledged himself in this way to the amount of $1,200 for the coming year; and if the friends of missions within the diocese would come more liberally to our aid, I would fill other places still with the glad sound of our evangelical worship.

And in this connection I rejoice to state that five or six clergymen have, within the last few months, expressed to me their willingness to cast in their lot with us, and to commence their labors. Let us then prepare to meet these brethren, not only with a hearty welcome, but also with that assurance of comfortable maintenance which will enable them to labor without care, and induce them to *plant* themselves in our soil.

We cannot conceal from ourselves, brethren, that we have not, at this moment, in our ministry, one native-born Mississippian. But this peculiarity, we trust in God, will not continue to mark our diocese. Whilst we thankfully acknowledged the services of our brethren in other dioceses, let us labor in every way to raise up a clergy of our own, as upon such we can more confidently depend for a continuance amongst us.

At our last convention, you will remember, brethren, that a resolution was passed authorizing and requesting the Bishop and standing committee to make such arrangements for a diocesan Institute, as they might deem practicable or advisable. That resolution, I am happy to state, has most faithfully and successfully been carried out.

An Institution of the kind, calculated in every way to meet the wants of the diocese, has been duly organized. After due deliberation, and after impartially weighing the advantages of several proposed localities, it was determined to place it in the immediate vicinity of the Bishop's residence. The citizens of Jackson having with great liberality subscribed $4,000 towards the object, suitable buildings were rented just without the borders of that city, and the Institute opened on the 1st day of January, under the management of Rev. Meyer Lewin, rector of St. Andrew's church, Jackson.—Of its subsequent progress, and of its more than hoped for success, I need not here speak, inasmuch as a detailed report of its condition, in all respects, will no doubt be laid before you by the trustees. I cannot, however, forego the pleasure of stating, and I do it from personal knowledge and inspection, that the entire Institution, in all its arrangements, its economical expenditure, its moral and religious training, its course of studies, its strict but parental discipline, its thorough mode of imparting language, and the happy and judicious admixture of religious with literary instruction,—in all this, more than realizes the fond expectations entertained of it. The rector shows himself, in every department of the school, eminently fitted for his place; and he is aided by two faithful and well-qualified assistants. The buildings rented for the purpose, together with others temporarily added, have already proved too small to accommodate the number of applicants for admission.

The board of trustees has accordingly resolved, in dependence on the liberal aid of their brethren throughout the diocese, to erect on a portion of the tract on which the residence of the Bishop stands, a building of sufficient size to meet, in part, the increasing demand from parents to receive their sons. Ought not, and will not, the whole diocese contribute to the full amount of what may be needed for such a purpose? Brethren of both clergy and laity, you have here among you, for the first time, an Institution created by your own power, subject, in all necessary measure, to your own control, and offering every possible security for the faithful training of your sons in the knowledge and obedience of God, as well as in the rudiments of worldly knowledge. It now remains for each of you to ask himself and herself, "What can I do to help forward so noble, so hopeful, so useful an enterprise?" Let every one of us look upon this school as our own individual concern. Its strictly diocesan character gives it a claim upon every one within our borders. If you have no sons to reap the benefit of its sound and holy training, you ought at least to look forward to the time, when the sons of others shall come forth from its walls to break the bread of life to you and yours, and to spread the blessed influence of the Church through the remotest corners of the State. Already, even in the hour of its birth, it may be said to have given promise to its future blessings. Among the nine persons upon whom, five weeks since, I laid my hands in the church at Jackson, were four members of that Institution.—Here then are the first fruits of our labors. Should it not encourage us to do all in our power to help forward an enterprise so acceptable to God as this must be, and so fraught as it is with blessings to this portion of His Church.

Since we last met together, another enterprise has been set on foot, which promises much good to the Church at large, but especially to our own beloved diocese—I mean the establishment of our church paper. A periodical, either monthly or semi-monthly, which would diffuse through the diocese correct intelligence of the condition and progress of the religious world, and give to its readers sound instruction in the doctrines and disciplines of the Church, has long been desired by many of its intelligent and influential members. To meet this demand, it was recommended by the last convention to attempt the establishment of such a paper. After much inquiry and calculation as to the probable issue of such an undertaking in a pecuniary point of view, it was determined, with the divine help, to put forth not a monthly, nor a semi-monthly, but a weekly sheet, and look to the patronage of this and the neighboring dioceses to sustain it. Under the editorial management of one of our ablest clergymen and two of our most zealous and gifted laymen, it went forth upon its mission in April last. In my visitation to the diocese, I have heard but one voice in regard to it, viz.: that the soundness of its teachings is equalled only by the kind and lovely spirit, which it manifests towards those who differ from us. I am thankful also to add that the expenses of publication have, so far, been fully met by the amount of the subscription list. Is there a family within the diocese that would not receive both pleasure and profit from the weekly visits of this Herald of the Church?

For the Churchman.

Tallahassee, Aug. 2d, 1852.

Rev. Wm. Walton, D. D.:

My Dear Sir, Having been credibly informed that a person representing himself to be a clergyman of the Prot. Episcopal Church, has been recently engaged in levying contributions in some of the neighboring dioceses, for the purpose of building churches in Florida, allow me, through the medium of your paper, to caution the public against any such impostor; and to add, that in no instance would I sanction collections being made in other dioceses for Church objects in Florida, without the approbation and consent of the Ecclesiastical Authorities of the same; when it is presumed that persons employed in such missions would be furnished with satisfactory credentials.

Respectfully your servant,
Francis H. Rutledge,
Bishop of Florida.

N. B.—It is requested that Church papers will publish the above.

TO CORRESPONDENTS.

"N." in our next.

Also "Dilemma," whom we thank for his terse and conclusive article.

Rev. J. L. B., St. Paul's, Minn. The forwarding the bill was of course a mistake. The paper is sent *free*.

Erratum.—Under the head of *New York* in our last number, for the Rev. Joseph J. *Nicholas*, read Rev. Joseph J. *Nicholson*, rector of Grace church, Waterford.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 19th instant, at 8 o'clock.

James Pott, Rec. Sec.

Aug. 12th, 1852.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M. tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 29th inst.

Subscribers: Miss H 2; Bishop Onderdonk 2; Mrs I P Mumford 5. W S Faitoute, estate of H Smith 214 69; a donation thro Rev McC Peters 13 50; St Lukes, Rev I H Tuttle 22 50; Christs ch, Sacketts Harbor, Rev G Huntington 1 43; total 261 12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Aug 11, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 29 inst.

Christs, Sacketts Harbor, Rev G Huntington 1; Miss C H Hall, sub 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Aug 11, 1852. 20 John street.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

For the Chippeway mission: one box clothing, containing 165 pieces (unvalued) from the ladies of St Pauls, Troy, N Y.

JAMES LLOYD BRECK,
St. Paul, Minn., July 31. For the Minn. Mission.

PROT. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 13th July last.

Coll, St Anns, Brooklyn, Rev Dr Cutler, 116 01; J D B Curtis, ann '52, 5; coll in box at ch of Holy Comforter, for books 7 06; Trinity, N Y, 3 mos stipend, 200; total, 328 07.

E. M. DUNCAN, Treas.,
Aug 10, 1852. 114 Wall st.

Advertisements.

LITTELL'S LIVING AGE, No. 431, 12½ cents.

CONTENTS.

1 Lord Cockburn's life of Lord Jeffrey, *Quar. Review*.
2 Recent South African Discoveries, *Tait's Mag*
3 Fardorougha, the Miser, (concluded,) *Dublin University Mag.*
4 Hygienic Change of Air, *Chamber's Jour.*
5 Military Expedition into Arabia Felix, *United Service Journal*.
6 Old Castles and Mansions of Scotland, *Chamber's Jour.*
7 Animal Mechanics. *Household Words*.
8 We need Government. *Spectator*.

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

A Lady, capable of teaching French, German, Music, Drawing, and Painting, wishes a situation in a Seminary or private family. Satisfactory references can be given. Address, pre-paid, E. H., office of the Churchman.
Aug. 12, 1852—3t$

PRICE REDUCED TO $2 50.

FRANK WILLS' Architecture.—Ancient English Ecclesiastical Architecture and its Principles, applied to the wants of the Church at the present day, by Frank Wills, Architect, 4to, $2 50.

Also on hand, the following Architectural books:

Hopkins' (Bp) Essay on Gothic Architecture, 4to,	$1 50
Upjohn's Rural Architecture	3 00
Tudor Architecture, 4to	4 50
Barr's Anglican Architecture, 16mo	1 50
Architectura Canonica, or Canons for Church Architecture	1 00
History of Architecture, by Tuthill	3 00
Seven Lamps of Architecture, by Ruskin	1 00
Billington's Architectural Director	4 00
Bloxam's Gothic Architecture	2 00
A Glossary of Terms used in Grecian, Roman, Italian and Gothic Architecture. The fifth edition enlarged. Exemplified by seventeen hundred woodcuts, 3 vols. 8vo, cloth	12 50

For sale by STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

Episcopal Academy of Connecticut.
Rev. Edward Ballard, A. M., Principal. Pupils are received into the family of the Principal at $60 per session of 14 weeks, beginning Sept. 9. Reference for full information to Stanford & Swords, 137 Broadway.
Cheshire, Ct, Aug. 7, 1852. au12-4t

COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.
The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.
The Grammar School resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.
Annual charge in the College or Grammar School, $225.
For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-3m

MRS O'KILL will be prepared for the return of her pupils on Wednesday, September 1st.
8 and 10 Clinton Place. Aug 7-4t.

A SITUATION AS TEACHER WANTED. A lady qualified to teach all the usual English branches, and to give instruction on the Piano Forte, is desirous of obtaining a situation. The most unexceptionable references given. Address X. H., care of T. C. Butler, Esq., Church Depository, 20 John St., N. Y. July 31-6t.

WANTED.—A clergyman to take charge of a parochial school, and to assist in the services of the Church. For particulars address S. M. H., Williamsburgh. July 31-tf.

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17-3m$

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. jy24-tf

Poetry.

There is a Light.

[From the poetical remains of Wm. Sidney Walker, late Fellow of Trinity College, Cambridge.]

There is a light unseen of eye,
A light unborn of sun or star,
Pervading earth and sea and sky,
Beside us still, yet still afar.

A power, a charm, whose web is wrought
Round all we see, or feel, or know,
Round all the world of sense and thought,
Our love and hate, our joy and woe.

It goes, it comes; like wandering wind,
Unsought it comes, unbidden goes;
Now flashing sunlike on the mind,
Now quench'd in dark and cold repose.

It sweeps o'er the great frame of things,
As o'er a lyre of varied tone,
Searching the sweets of all its strings,
Which answer to that touch alone.

From midnight darkness it can wake
A glory, bright as summer sea;
And can of utter silence make
A vast and solemn harmony.

To the white dawn and moonlight heaven,
The flower's soft breath, the breeze's moan,
The rain cloud's hues, its spell hath given
A life, a meaning not their own;

And to the sound of friendly tongue,
And to the glance of loving eye,
The smiles of home, the voice of song
A beauty spiritual and high.

And when we muse on vanish'd joys
And wander 'mongst the lost and lov'd,
Like children 'midst their treasur'd toys,
Then, chiefly, then, its might is proved.

Selected Matter.

From the Gospel Messenger.

The Discouragements of the Teacher.

An address delivered at the semi-annual examination of the pupils of the State Normal School, Albany, July 3d, 1852, by the Rev. W. I. Kip, D. D.

In addressing you this afternoon I must claim your indulgence, since I stand in the place of another much better fitted to discharge this duty. It was to have been your privilege to have listened to the honorable Secretary of State, whose familiarity with the practical working of the system of public education, so well qualified him for the task. Other duties, however, have prevented his attendance to-day, and at a late hour I was called upon to take his place.

There is one consideration, however, which enables me to feel, that what I say will meet with a response from those who listen. It is the fact, that next to the brotherhood of faith is that of letters. It is a wide brotherhood, including within its ranks all who are striving to diffuse sound literature, or to labor for the intellectual advancement of others. In this republic of letters there are no aliens; and in this brotherhood of students all may claim kindred, however humble their efforts, if they are animated by the same spirit and are laboring for the common welfare. It is in this character, therefore, that I shall address you, and, in the brief time which is allowed me, endeavor to lead you to look with thoughtful minds upon that stirring, earnest world in which you are soon to be laborers. You are to go forth to mould the minds of the young, and to stand at the very fountain of knowledge to the generation which is rising about us. Yet around you will be temptations and discouragements, and I know not, therefore, what better theme I can select, than to bring before you the most prominent of these—one arising from the world without—the other from tendencies of your own nature.

The first, then, *is from the very character of the age*. Your duty will be in quietness and patience to inculcate those principles of knowledge which are to expand the intellect and refine the purity of the heart. But you are living in a disheartening time. It is not only a physical age, but an age of intense excitement, when all are swept along by the wild and headlong current. The whole community is marked by a stirring activity of thought and action. It rests not day nor night. Every mind—often in spite of his own inclinations—catches this restless spirit—this irrepressible energy of enterprise and hope. The past, to which in this land we can look back, is brief. A nation has been born in a day, and scarcely enjoying what the passing hour offers, all are urged forward to some beckoning promise in the future. The press teems with gorgeous visions which coming days are to realize in our land, and the favorite declamation is, the magnificent destiny of our country. The imagination of each one, therefore, is dazzled, and he rushes into the throng of life, where enterprise, adventure and ambition, are hurrying all forward. There is no repose—no pause in the race, but every muscle is braced to vigorous exertion and every mind is awakened to its highest exercise.

The question then is—What direction is all this earnest, excited intellect to take? Unfortunately for us, the danger is, that the mass which is thus heaving from its very depths may be agitated by the restless spirit for gain. There is danger lest the spirit of Mammon should shrivel up the souls of men into self-seeking and sordid pride, and while all high and ennobling considerations fade away, a generation arise which has little reverence for anything but money. The physical resources of our land which are unfolding with such unexampled rapidity, hold out the promise of a golden prize to all, and few are there who have strength to turn away from the struggle. We seem to have gained the Midas power of turning everything we touch to gold, but does it not cause us to forget, that there is something more valuable than money, and the search after which is more dignified for an immortal spirit?

But it is with regard to the intellectual bearing of this spirit that we have spoken of it. Look then at the prevailing opinions on the subject of education, to which it has given birth, and we shall see its degrading influence most fully exemplified. We boast much in the progress of *useful* knowledge (as we call it) and the facilities afforded for its acquisition; but is it not a sad fact, that we are beginning, in the training of the young, to disregard the high scholarship and varied acquirements which distinguish those who have gone before us, and to substitute in their place, such merely practical branches as may aid in the acquisition of wealth? It is becoming the general impression, that this is the most important business of life—that he is best fitted for intercourse with the world, who possesses the most sagacity in heaping up riches.

There is no doubt but that the standard of education is constantly sinking to a lower point. Elevating or ennobling knowledge—lofty and refining compositions—profound and varied learning—are too often disregarded for those mere practical arts which can enable the possessor to reap a present harvest. To love learning for learning's sake, to humanize the affections and elevate the understanding—to confer, not the power of subduing others, but the means of conquering one's self—to impress all those solemn lessons which alone can guide man as he is "*sounding on his dim and perilous way*," and which lead him to look to a life beyond life—all these are passed by unheeded by the giddy multitude who throng the crowded pathway about us. Thus, even in the rising generation is created an intense and feverish attention to worldly objects, and a restless desire to plunge into the exciting struggle which is going on around us. But the training of this system has nothing about it lofty or elevating. The mind is taught to look only to the material and the earthly, and loses its capacity for the ideal and the abstract. It has at last no perception for the elevated and the beautiful.

And now for the application of this to your condition. On whom does this spirit press with more discouraging influences than on the teacher who would worthily perform his high duty? He strives to inculcate principles, while the whole outward pressure of society is undoing his work. He points upward, but it is to a rugged path, while the world summons away his pupil to one which seems to be smooth and strewn with flowers. And when with toil and patience he has been inculcating line upon line and precept upon precept, and hopes one day to see the seed bear fruit, suddenly the pupil yields to the fascinations around him, and half educated, plunges into the active business of life.

And there is danger lest this injurious influence should act even on the intellectual character of the teacher himself. He, of course, should not be contented with a dull round of daily duties, but his rule should be progress, ever enriching and expanding his own intellect, as well as that of others, or he is not worthy of the high office he is called to fill. But he is surrounded with associations utterly foreign to any such object. Even when at night, though worn and weary with the labors of the day, he would turn to his books, he discovers that the noise and din of the excited multitude around, break in upon his retreat. He never finds a congenial atmosphere in which he can live—anything which realizes Milton's description of "*the quiet and still air of delightful studies.*" He has perhaps entered on his profession, imbued with the love of study, and before his eyes are bright visions of hours spent in the pursuit of learning, and a career leading on to extended usefulness. But in his pursuit of literature, he finds that he is almost alone by the fountain of Helicon, that he is a solitary wanderer in the groves of Parnassus. Gradually he too is drawn into the rush of busy life around him, and a few years perhaps finds him among the most devoted worshippers of Mammon. Hard is it, my young friends, as time will teach you, for one whose duty it is to labor on quietly in the domains of intellect, to listen to the noisy surge of multitudes, as it rolls and breaks upon the shore, without being tempted to forego the high purpose he has set before him. In his lonely worship at the shrine of Truth, there comes to him the murmur of the busy crowd without, and often is he tempted to leave his vigil in the temple and join their exciting struggle.

To be continued.

Revival of Bermuda College.

We take the following from a printed circular, believing it will be perused with interest:

In the beginning of the last century, the famous Bishop Berkeley (at that time Dean of Derry) obtained from the Government of George I a Charter for a college to be founded at Bermuda, in furtherance of the education of Colonial Clergy, and especially for the Christianizing of the American Indians. He had power to confer Degrees, and a large grant of money. The money (in despite of public faith) was withheld, and the project of the good Bishop came to nought.

It is now proposed to revive this foundation, with a view to the West Indies, and the West generally.

The educational wants of the West Indies are well known. All higher means of learning are extremely scarce; and parents have been compelled either to leave their children half taught, or to encounter the expense of an European education. Now on this point there exists a painful difficulty. The power of meeting such expense does not increase—whilst the number of those who desire education increases—and will continue to increase—yearly.

It is hopeless to attempt to meet this desire in the tropics. No perpetual successors of such professors as are needed, can be expected to accept an office in an unhealthy climate; and no one could advise an outlay for building, in countries which lie within the hurricane-range. It happens, however, that we have a basis made ready to our hand, in an island which is (practically) close to the West Indies, and in a climate which is incomparable for healthiness and charm Of this there is abundant and unexceptionable evidence. We select that of the poet Moore, because (as is well known) he was once resident on the island. In speaking of the project which is now to be revived, and (in reference to it) of Bermuda as a place of education, he says, "for something of this kind the island is admirably adapted;" adding also a remark upon what has been already alluded to,—the necessity "in which the colonists are involved at present, of sending their sons to England for instruction." The College of Bishop Berkely, then, seems exactly what is wanted; and if it could be revived in an efficient form, with competent provision, and power to confer Degrees, it might be a source of intelligence and training to thousands; not only to those of British allegiance, but also to our brethren in the United States.

We scruple not to consider this latter point essential; for "non solum infra ditionem nostram, sed et in partibus"—(in the regions lying beyond), is a sentence which occurs early in the Berkely Charter. We would act upon it in a spirit of Christian brotherhood; and as Bermuda lies midway between England and America, and Berkely belongs (as it were) to both, so do we hope that this his College will be an additional link between the sister Churches; revived in the year of their joint Jubilee, and ever strengthen'd by their united prayers.

Bermuda lies at about an equal distance from the West Indies, the United States, and the British Provinces; and there is quick, and constant, and cheap intercourse with all. Its central position, and exquisite climate, recommended it as an eligible site to Bishop Berkeley; and in these regards (as in others) it is eligible still. We purpose, therefore, to adopt the Bishop's plans and to build (as far as may be) on the basis he has left us; our enterprise (like his) is of a missionary character, and we desire to conduct it in his spirit. The education we give, will (of course) be definitely religious; and definitely in accordance with the spirit of our Church; but although (of necessity) we speak explicitly on this point, we speak in no other than a kindly temper; and as Bishop Berkeley was a singularly large-hearted man, so would we admit to his College, and its advantages, whosoever is willing to accept our help. Individual immunities, and claims of exemption, are incompatible with the order of a Collegiate life; but (these points reserved) we may grant all else; "asking no questions for conscience sake."

Such a College may be expected to be (in great measure) self-supporting; but it can never be made available for men of small means, unless the President and Professors be maintained (partly) by endowment. For this, as well as the Building Fund, we ask our brethren in England, and those, also, who are equally our brethren in America;—the oneness, however, and the stability of the Institution thus secured, we should ask the contributions of a less restricted class; and taking into our reckoning the whole British West Indies, a very moderate gift from each *pere de famille*, would amount to an exceedingly important sum. To encourage such gifts, it would perhaps be advisable that the grant which we hope for from the Government should be conditional: apportioned in shares to the different islands, to be met by an equal contribution on the spot. In any case, however, *it may be considered certain*, that if personally visited, and made familiar with the project, the interested parties would entirely appreciate it, and gladly assist towards the foundation, in our College, of Exhibitions appropriate to their respective islands. Much importance is attached to this personal visiting; and an offer has already been made, to this end, by one who proposes to visit the British West Indies,—the Swedish also, and Danish, and French, if permitted,—detailing in every Island, and in every parish in every island, the bearing and purpose of the intended College, and offering to all, without let or exception, to study there, and to graduate upon the terms above named.

An admirable effort is now making at Barbados, to enlist the West Indies in African Missions, and to organize a machinery to supply Missionaries from the Islands. An Institution like ours must give great help to such a project. Not only will the Berkely College diffuse intelligence through the Islands, and make their people more generally alive to such aims; but by attracting towards itself (naturally) the best minds, it will offer, from time to time, opportunities of selection; whilst a sound Academical training at Bermuda will prepare them for the Theological training of Codrington.

Such is the scheme whose accomplishment will make Bermuda what alone it is fitted for: wealth it has little; trade it has none—recommendations very specially named by Bishop Berkeley—but the "vexed Bermoothes" is still classic ground; and as (for strength material) it is the Gibraltar of the West, so (for strength intellectual, and, above all, for strength spiritual) we trust it will become the bulwark of eternal truth. One hearty effort, and success is certain. Bermuda may, yet, become what Berkeley wished it; a centre of refinement; "a reservoir" (as he writes) of "learning and religion;" with "rivulets perpetually issuing" through the West; not a local Grammar School, nor a mere Diocesan College; but a veritable 'Universitas' in its broadest sense; an Iona to all who love truth and soberness, from the mouth of the St. Lawrence to the shores of Surinam.

From the Spirit of Missions.

China.

JOURNAL OF REV. E. W. SYLE.

Another Candidate for Orders—Commerce with the Pacific.

8th—Signed Mr. Points' testimonials as a candidate for Deacon's Orders. It is the most natural thing in the world that a young Christian man, who sees what a field spreads out before us, should feel his heart moved to desire the ministry of the gospel among the heathen. Oh, that a score of those well-educated young men at home, who betake themselves to the counting-house or the bar, could get *one realizing view* of a nation without the gospel! Then I feel confident there would be no more conferences with parents and friends, over the choice of a profession or favorable openings for business. Their names would soon be made known to Standing Committees; then they would be printed on the cover of the Spirit of Missions; and then they would be transferred into Grebo, or Chinese, or Japanese, to be remembered by future generations of these people as belonging to men whose feet were beautiful upon the mountains, for that they brought a great light to the people that walked in darkness.

I could wish that Mr. Points had two or three fellow candidates here, from the United States I mean. The advantages of pursuing the study of Chinese while college habits are fresh upon one, and in the steady deliberate manner which might be pursued during a three years' candidateship, are very many. In view of the immense difficulty (now *fully proved*, one would think) of finding men whose theological education is completed, ready to come out to this field, is not a trial of this other method of supplying our wants one well worth making?

9th—Was enabled to resume Chinese studies, my backwardness in which is a great grief of mind to me. Heretofore, however, there has been no help for it, but now the relief afforded by our recent reinforcement makes it possible for me once again to "give attention to reading."

10th—Went on board the first vessel bearing the Hawaiian flag that has yet visited this port. She is an American built and American owned brigantine, by name the "Reindeer," of Honolulu, and has just come in from a cruise among the Ladrone Islands. Her destination we understand is California. Every thing seems looking towards the establishment of intimate commercial relations between this port and California. Will our Church be prepared to *step forward* and not *hang back* when the time comes for entering Japan?

Preparation for the Ministry—Plans of Instruction.

11th. Previous to going up to the Church I received the Bishop's Instructions as to the course to be pursued by *Soodong* in preparation for his first examination. I explained this to the aged disciple, and set him his first lesson, which of course must be got and recited all in Chinese. It is in view of such a duty as that which now devolves upon me that I feel my backwardness in "Chinese booklearning," and it is in such circumstances that the value of a knowledge of English on the part of the learner is most fully felt. For instance, *Chu kiung*, our other candidate for orders, can pursue his studies readily with Mr. Nelson. *Chi* does the same thing with Mr. Keith. Thus is every one of our company provided with one to train up for future usefulness, as we trust, in the work of the Ministry. The Bishop of course himself superintends Mr. Points' theological studies.

13th. Mr. Points and myself went over to visit what he and I call "our school", at the Old Village, a place about two miles from us to the westward. The way it came into our hands was this: About a week ago, a young man whom I have known for some time, came to pay his respects and at the same time to inform me that he had collected a school of about twenty-four children, and wanted to know, would I take it as mine? That is, would I provide for its expenses—it being understood that Christian books were to be taught, the Sabbath observed, and all idolatry avoided. Mr. Points happened to be present, and I turned to him, asking what he thought of such a proposition from a heathen schoolmaster to a Christian Missionary. He replied that there was nothing else for us but to accept the offer and prosecute the work, at the same time offering to bear his share of the expense and oversight. So we have become partners in this undertaking.

In such cases I do not make any application to the Bishop for an appropriation till the experiment can be considered successful—that is, till the school is *established*; then I bring it before him as a claimant for regular support. In this way two day schools have been nourished up, and the thing which most stands in the way of their being multiplied indefinitely, is the want of suitable teachers. These may the Lord raise up for us!

Miss Jones has been successful in getting a little *girls'* day school under way; it is in the hamlet close by us, and its expenses are to be borne for a twelvemonth by an anonymous friend.

Sunday, 14th. A large but restless congregation at the Church this morning. The "Bridgman School" (to call it by that name), is suffering a little—as all schools are liable to suffer in some degree—from passing out of the hands of those whose cares had been given to its first gathering and early training. This transition state once past, and we may hope to see it flourish again. I cannot cease to feel a somewhat special interest in this little school, though it lies beyond the strict line of our operations.

Chi preached at Christ church in the afternoon. The Bishop came over in the evening to the usual service, but was unable to remain. I accompanied him home, and we spent the remainder of the evening quietly together, conferring over the great work—the ground already gained, and that which yet remained to be possessed.

BURNING FLUID LAMPS IN OMNIBUSES.—It is the practice of nearly all the omnibus proprietors in our city to use burning fluid lamps to light their coaches with. The practice we consider very dangerous. It is universally conceded that burning fluid is a very dangerous article to use even when the utmost care is exercised, and accidents often occur when seemingly the greatest attention has been paid to prevent them. It can hardly be expected, however, that omnibus drivers should use that caution necessary to prevent accidents. The situation of the lamp in the front part of the coach where often there is a very strong draft of air, sufficient to cause the lamp at times to burn very furiously, and then to be nearly extinguished, renders the danger greater, while the lamp, which is usually made of glass, is also very liable to be broken. No longer ago than last evening we were riding in an omnibus lighted by a fluid lamp. The top of the lamp had not been tightly screwed down, and a strong current of air caused the lamp to flame most furiously. At the same time an opposite current drove the flame down upon the lamp, causing the fluid in the lamp to take fire. In an instant the whole front of the coach was a sheet of flame, but a passenger near the head of the coach with great presence of mind opened the door of the lantern, and succeeded in quelling the flame before the lamp broke. Had it exploded the lives of the passengers would surely have been endangered. We urge omnibus proprietors to adopt some safer lamps for their coaches.—*Boston Traveller, Saturday.*

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Feb. 1852—oam

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July 31st—3m.

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

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CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes M D., Medical Examiners.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the REV F. L. JAQUES, Rector.
tf

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th—tf

$1,381.008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,	$1,192,441 66		
Deduct for losses then unpaid, paid since,	37,500 00		
			$1,154,941 66
Nett premiums received during the year 1851	$461,506 67		
Interest " " "	65,172 83		
Total receipts, 1851	$526,679 50		
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.